

A CATECHISMA  
or Institution of Christian Religion , to be learned of all youth  
next after the little Catechisme: ap-  
pointed in the booke of com-  
mon Prayer



AT LONDON.  
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solde at his shop vnder Aldersgate.

*I*Cum privilegio Regie Majestatis  
per Octavium. An. 1574.

To the most reverend fathers in  
God, my Lordes, Matthew Archbi-  
shop of Caunterbury, Edmund Archbisop of  
York, Edwina Byshop of Lōdon, and the  
rest of the Byshops in England.

**A**T is not vñknowē vnto your wi-  
domes, that the diuersities of *Catechisme*, in shortnesse or length,  
either for the first entring of chil-  
dren, or for the more full instruc-  
tion of youthe, in the princlyples  
and surname of *Christian Religion*, are as well allow-  
ed by the iudgements of diuers godly and lea-  
rned men, as also practised in many Christiā Chur-  
ches, in sundry countreyes, well reformed, not  
without good reason, grounded vpon the diuersi-  
ties of ages, and capacities of wittes: I therefore  
vpon the sayd considerations haue applied my self  
in this *Catechisme*, being of a middle sort, both to  
further the profite, and to satisfie the mindes of  
suche as maye iudge the little *Catechisme*, as writ-  
ten for very young children, not fully inough to  
serue for their instruction, and on the other parte  
may thinke the larger *Catechisme* to be to long and  
tedious, either for their capacitie or leisure: for  
theire vse I say, and contentation, I haue here ab-  
ridged the largelt *Catechisme* in such sort, I trust,  
as it may seeme neither much defective in any ne-  
cessarye pointes of *Christian Religion*, neither very  
superfluons in any vnecessary circumstancies: and  
amplifications, neither in consequence of matter  
greatly swaruing from good order. That as the  
last *Catechisme* is most meete for the first entring of  
children, or others, though of more age; yet not of  
the greatest capacitie: so might this of the middle

sort serue for such, as hauing somewhat profited, were yet desirous of further instruction: and lastly such as not contented to know the cheef pointes of Christian Religion brefely set forth, were desirous also to see and understand the reasons and prooves of the same, maye finde in the largest *Catechisme* wherwith to content & satisfie their mindes: so that none should lacke instructiōs of godlinessesse meete for them, of what age or capacitie soever they were. The which three *Catechismes* being purely trāslated into the Latine tong, maynot onely serue young beginnērs, or more forward scholers, in the Grammer schole, to the same vses, & to the learning of true religion, and the right vse of the Latine speach with one labour; but the last also might seeme not ynterprofitable vnto many Ecclesiasticall Ministers for diuers good purposes. Might it therfore please your good L. in respect of the former & other good consideratiōs, which may vnto your wisedomes better appeare, to allow the same; I shall thinke my little labour right well bestowed. And thus humbly taking my leue, I commend you vnto the grace of almighty God, who haue the same always in hys blessed keeping.

Nouemb. 1572;

Your good Lordships  
to command. A.

A.ij.

Christian Religion. Gods word Testament



Mister. Tell me  
my childe of what  
religion thou art.

Scholer. Of ysame  
Religion, whiche

Christ our Saviour  
our taught, wherof I am called,  
and doe trust, that in deede I am a  
Christian.

Mister. What is the Christian religion?

Sch. Christian religio is the true  
worshipping of God, and kee-  
pinge of his commandements.

Mister. Of whomme, or whence is it to  
the learned?

Scho. Of the word of god, which  
is written in booke of the old  
and new Testament.

Mister. Why is Gods worde named  
the Testament?

Sch. Because Gods will, what  
he would haue vs to do, or ffe,  
is there perfectly, and unchan-  
geablye rayned; frō the which  
wee ought not to swerue on any  
side.

Act. ii. v. 6.

Math. 4. v. 10.  
John. 4. c. 24.

Job. 5. v. 19.  
Act. 17. c. 11.  
2. Tim. 3. v. 15.  
36. v. 7.

Gal. 2. c. 15. v. 7.  
John. 4. v. 25.  
Gal. 1. a. 8. 9.  
Deut. 4. a. 2.  
Ex. 4. v. 21.

Mister.

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Studye of Prayer. vñ set

M. By what meane shall we  
come to the knowledge of Gods  
will, written in his word? *Q. 10. 1. A. M.*  
Sch. By diligent reading *Q. 10. 1. A. M.*  
dying of the same, or by hearing  
it red and truely taught. *W. 1. M.*

M. Is that sufficient? *Q. 10. 1. A. M.*

Sch. Because no man can by his  
owne witts or diligence, attaine  
to the knowledge of Gods will  
dome, in his worde conueyed;  
we must with continuall & feli-  
uent prayer craue of God, that  
it would please him by his holpe  
spaire to indue our hauers with  
understanding and beleefe of his  
holie worde, & wth earnest desire  
to obey his will thereto declared.

M. Which be the chiefe parts of  
the word of God? *Q. 10. 1. A. M.*

Sch. The lawe and the Gospell.

M. How be these two knownen  
the one from the other? *Q. 10. 1. A. M.*

Sch. The Law teacheth vs our  
duty towards God, & our neigh-  
bour; it chargeth vs straightly to

A. iii. doe

*John. 5. 30.  
Act. 17. 2. 1.*

*Col. 3. 23.  
and 3. 1. 7.  
Rom. 12. 1. 1.  
John. 16. 23.*

*Exod. 21. 1. 6.  
John. 1. 17.  
Luke. 10. 25.  
Mat. 13. 39.  
Rom. 10. 1. 16.  
Exod. 21. 1. 16.*

*Exod. 22. 2. 7.  
38. 39. 40.  
Luke. 10. 2. 17. 28.  
Rom. 10. 2. 5.  
Gal. 3. 10. 1.*

The law. The Gospell. parts of Religio.

doe the same : promising euerlast-  
ing lyfe to such as doe fulfill þ  
law; and threatening eternall das-  
nation to such as doe breake the  
same.

Ma. What doth the Gospell say?

Sch. It promiseth þ god through  
fayth in Christ, will be mercifull  
to forgeue þ offendres of the lawe,  
such as besoy therfore a purpose  
to amend.

Ma. How many partes be there of  
true Religion? Sch. There be two principall  
partes of religion, likewise as of  
þ word of God, out of þ whiche,  
as it were the spring head, religi-  
on doth flow.

Ma. Which be they?

Sch. Obediece, whiche the Lawo  
commamndeth; and fayth, or be-  
leefe which þ Gospell requireth.

Mat. 1. b. 15. Sch. I may, I think, convenient-

lye

Mat. 1. b. 15. Sch. I may, I think, convenient-

lye

Mat. 1. b. 15. Sch. I may, I think, convenient-

lye

The first Table, The second Table.

lye recken these fower, as cheife  
partes of true religion: Obedi-  
ence, sayth, prayer, and the Sa-  
cramentes.

M. Well: then I will inquire of  
these fower in order, as you haue  
rehearsed them. And for that true  
obedience which is the first part, is  
to be tried by the rule of gods law,  
I think it necessary in the begin-  
ning to knowe what thou thinkest  
of Gods law.

Sch. I think þ law of God write-  
te in two tables, to be the most  
perfect rule of righteouſnes, com-  
maunding all good thinges that  
are to be done, & forbidding the  
contrary.

M. Wherof treateth the first table?  
Sch. Of godlinesse, or of our due  
tyme towardes God: and it con-  
teineth the fower first coman-  
dementes.

M. The secōd wherof treateth it?  
Sch. Of charitie, or loue amōge  
men, and of our duties due to

A. iii. wardenes

Exod. 20.8.10.  
Joh. 14.15.21  
21.23.24.  
Mat. 16.9.16.  
Act. 2.32.  
Rom. 10.12.13.

Joh. 14.15.  
Col. 2.13.24.  
Gal. 3.9.10.

Exod. 34.28.19  
Psal. 19.6.7.  
8.9.10.  
Exod. 20.  
Deut. 5.  
Esa. 30.25.

Math. 22.36.  
37.

1. Cōmāndemētes. The first Cōmāndemēt.

**M**atth. 19. c. 18. v. 19  
and 22. D. 39. 40.  
Wardes another : which? Table  
conteyneth six cōmāndementes:

**E**xo. 34. D. 18.  
**D**eut. 5. b. 13.

& so in þ wholē þ law cōteineth  
ten cōmāndemēts: and therefore  
also is called the ten Commāndemētes.

**E**xo. 20. a. 1. 1. 3.  
**D**eut. 5. a. 5. 6. 7.

**M**a. Rehearſe the first Commāndement of the first Table?

**S**ch. God spake thus: Hear O Iſrael: I am the lord thy god, which haue  
brought thee out of the land of Egyp, out of the house of Bondage. Thou ſhale  
haue none other Gods before me.

**M**att. Why doth he in the begin-  
ning tell vs that he is the Lord our  
God?

**S**ch. In thosē wordes his infinite maiestie, power and good-  
neſſe, are expreſſed, wherby we  
are moſte ſtraightly charged to  
obediēce: unlesſe wee wil be both  
rebells agaynst him, that is moſt  
mighty: and unthankfull to  
wardes hym, that is moſt good  
and gracions.

**M**a. What meaneth it, that thee  
char-

Idolatry forbidden.

chargeth vs to haue none other Gods before hym:

Sch. He forbiddeth & cōdemneth all Idolatrye.

Ma. What is Idolatrye?

Sch. To reuerence with godly

Wsal.135.b.8.  
Mat.4.b.20.

worship any creatures, or to put our trust, or comfort in them, as

Deut.10.b.13.  
Ex.20.11.

Gods: which to doe, were moste abominable. For we ought to

Mat.22.b.37.  
Wsal.50.c.14.15.

gives all godly honour onely to his maiestie:

D.23  
Wsal.79.b.13.  
and 95.a.6.7.

þ greatest loue to his goodness: to fly to him and to

and 100.a.1.2.3.  
John.14.b.27.

reueare his help in all feares & dau-

gers: & with thank fulnesse to ac-

1.Cor.4.b.7.  
Jam.1.c.17.

knowledge þ we owe our selues

and all thinges þ we haue, unto his goodness.

Ma. What meane those last wordes before me or in my sight?

Sch. That there is nothing so se-

Wsal.7.b.9.  
and 33.c.14.

crete, that can be hidde frō hym:

Ex.33.b.19.  
Ex.34.b.19.

and that therfore, not onely to

open lyfe, and our warde shew,

Ex.34.b.22.  
Ex.34.b.23.

but also with the inward & pure

godlynesse of the hart, we ought

and 15.a.8.

to do

The second Commaundement.

to honor him and none but him <sup>only</sup>.

*Ma.* Make me a breefe rehearsall <sup>of</sup> such, as thou doest think cheefly <sup>to</sup> chalenge to breake this Commaundement.

*Leuit.19.c.31.*

*Exod.8.c.19.*

*and 47.b.9.*

*Deut.18.c.19.20.*

*Math.15.a.2.3.*

*b.6.9.*

*Sch.* All Idolaters, as I haue <sup>shew</sup> sayd, al Soothsayers, Coniurors, <sup>sha</sup> Sorcerers, witches, Charmers <sup>den</sup> and all þ seeke vnto them : all *Ma* false Prophets þ do teach lyes: al <sup>do</sup> that abuse þ worde of God, <sup>tin</sup> do not geue þ cheefe credit vnto <sup>law</sup> it, neyther be guided by it, but do <sup>Sc</sup> follow their owne phantasies: <sup>the</sup> all that feare, loue, or esteeme, <sup>on</sup> any creatures aboue god, or equal <sup>do</sup> þ with hym, all these & such like, <sup>of</sup> doe breake this firste commaundement of God.

*Ma* Rehearse now the seconde Commaundement.

*Exod.20.a.4.*

*D.2.3.*

*Leuit.26.a.1.*

*Deut.4.c.15.16.*

*17.18.19.*

*Ezay.20.b.18.*

*Amos.4.b.9.10.*

*Sch.* Thou shalt not make to thy selfe <sup>Sc</sup> any grauen Image, nor the likenesse of <sup>de</sup> any thing that is in heauen aboue, or <sup>do</sup> in the earth beneath, nor in the water <sup>or</sup> under the earth: thou shalt not bowe <sup>hi</sup> downe

Images not to be worshipped.

him lowe to them, nor worship them. For I  
the Lord thy God, am a jealous God, and  
will visit the sinnes of the Fathers upon the  
children, vnto the third and fourth  
generation of them that hate me, and  
haue mercy vnto thousands, in them  
that loue me: and keepe my Commaun-  
ments. No 101. Q. 1. Art. 1. Gloucest.  
M. It may seeme that this lawe  
doth condigne the artes of pain-  
tringe, and grauininge; so that it is not  
lawful to haue any Images at all.

Sch. Not so: for in this first com-  
mandement he speakeith not of any arti-  
ficiall thing, truely to be used, but  
onelyt treateth of things which  
do appertayne to þ worshipping  
of God. No 101. Q. 1. Art. 1. Gloucest.  
M. What is then the meaning of  
this commandement?  
Sch. In this seconde commaun-  
dement, God first forbiddeth vs  
to make any Images to expresse  
or counterfeite him, or to secke  
him, or to worshippe him in Im-  
ages. And secondly, he char-  
geth

Mat. 22.6.30.  
21.5.36.37.

Ex. 20.4.5.

Images not like to God.

Deut. 5. a. 8. 9.  
Exod. 20. a. 4. 5.  
Exod. 24. c. 7.

geth vs, not to worshippe the Images themselves, or to abuse them in any wise by Idolatry or superstition: but that we worshippe God alone in spirite and truth, and as hym selfe hath commanded vs in his wordes; to worship him, and not otherwise after our owne phantasies!

M. Why is it not lawfull to express God with a bodelye and visible forme? *Agreeable vnto the law*

Exod. 20. a. 4. 5.  
Exod. 20. a. 4. 5.  
Exod. 20. a. 4. 5.

Sch. Because there can be no likenesse, or agreeing, betweene God who is a spirite, aeternal, infinite, unmeasurable, incomprehensible, and a bodely, fraile, dead and vaine shape or Image.

M. What maner of worshipping is it which is here condemned?

Sch. When we inteding to pray turne our selues to Images, fall downe, & kneele before the, with uncoveringe our heads, or other signes, do shew any honour vnto them, as if God were represented

John. 4. c. 24.  
Rom. 1. c. 20.  
a. 3. q. 6.

Levit. 26. a. 7.  
Deut. 4. c. 19.  
and 5. b. 9.  
Exod. 20. b. 7.  
and 21. b. 8.  
Exod. 24. c. 7.

Ex. 7. c. 4.

God abhorreth Idolatry.

led unto vs by them.

Ma. Rehearse the addition in the end of this law.

Sch. For sayth hee: I the Lorde thy God, am a ielous God, and visite the sinnes of the fathers upon the Childe, unto the third and fourth generation of them that hate me.

Exod. 20.5. Deut. 5.9.  
and 6.15. Psal. 78.6.39.

Ma. Wherefore sayth God these wordes?

Sch. First in naming him selfe our Lord, & our God, he chargeth vs to obey him in all things, both in respect of his authoritie, and of hys goodnesse, as was afore noted. And by the worde ielous, he declareth that he can abide no partener, or equal, to be worshipped with him.

Ecc. 34.6.24.  
Ela. 42.6.

Ma. What more is sayd to forbid Idolatry?

Sch. To restrayne vs from offending of him by Idolatry, which he so extremely hateth, he threatneth that he will take vengeance not onely of thē that shal so offend

Exo. 34.7.  
Ela. 14 c. 20.22.

The third Commaundement.

fende, but also of their children and his  
posteritie.

M. Proceede thou in the text.  
Sch. As God by great threates  
ninges feareth vs from disobey-  
ing of him, so doth he with grea-  
ter promises of his mercye and  
goodnesse, allure vs to obey him:  
promising that hee will shew great  
mercifulnesse, both towards all those  
that do loue him, & also towardes thou-  
sandes of their posteritie.

Ma. Where afore speaking of re-  
uenging, he nameth but three or  
four generations, at the most, why  
doth he here speaking of his mer-  
cy, name thousands?

Sch. To shewe þ he is muche  
more inclyned to mercifulnesse  
to goodnes, then to severitie and  
sharpenes.

M. Rehearse now the third Co-  
maundement.

Sch. Thou shalt not take the name of  
thy Lord God in vayne, for the Lord  
will not holde him gitlesse that taketh  
his

Deut. 5.b.10.  
Exo. 20.b.7.

John. 10.a.9.  
Exo. 20.b.8.  
Exo. 14.b.8.  
Exo. 34.b.7.8.

Exo. 20.b.7.  
Leuit. 19.b.12.

The right vse of Gods name.

and his name in vayne.

Ma. Tell me what it is to take the  
name of God in vaine.

Sch. To abuse it in blasphemie,  
obey, sorcery, or witchcraft, in cursing,  
great forswearing, or with swearing  
and rashly, vnadvisedly, or without  
him: necessarie, or w once naming it,  
great without a waughty cause, and  
those great reuerence.

Esa.9.c.19.  
and 52.b.5.  
Leuit.19.b.12.  
Act.19.c.13.  
1.Tim.1.b.10.  
Math.5.f.13; 14.  
Psal.113.a.2.

Ma. Is there any lawfull vsing of  
the name of God in swearing?

Sch. Bea forsooth, when an oth  
is taken for a iust cause, either to  
affirme a truth, specially if the  
magistrat require, or comand it,  
or for any other matter of great  
importaunce, wherein wee are  
either to maintayne vnuiolate  
the honor of God, and to set forth  
his glory, or to preserue mutuall  
agreement & charitie amōg me.  
In these cases wee may take an  
oth, vsing therein with great re-  
uerence, the fearefull and glori-  
ous name of our God onely, and  
of none

Exo.22.b.17.  
Josua.2.b.12.  
Psal.13.b.5.  
and 6; b.12.  
2.Cor.1.d.13.  
Sala.1.d.10.  
Peb.5.d.6.

The right vse of Gods names

of none other creature.

Ma. What foloweth next?

Sch. For the Lord will not holde hi[n]g  
giltesse that taketh his name in wayne

Ma. Why doth he here particularl[y] threate[n] the that abuse his name

Sch. His meaning was to shew [ha]w  
how highly he esteemeth the glo[ry] of his name, to the end y see[ing] b[ut]  
ing punishment redy for vs, w[hy] shoulde so much y more heedfulll[y] s[om]e  
beware of abusing it.

Ma. May we not then sweare by the names of sayntes, or by the g[od]neses of other men, or creatures?

Sch. No: For to sweare, is no thing els, but to call vpon him by whome wee sweare, to be a witnessse that wee sweare true and to be a revenger of our lying if wee sweare false. Which hono[ur] of knowing, and punishing of all euill, beeing due to gods vise dome and maiestie only, to geue to any other persons or creatures were a most haynous sinne.

Ma.

**Ezr. 20. b. 7.**  
**Levit. 19. b. 12.**

**Levit. 19. c. 12.**  
**Ezr. 20. b. 9.**  
**c. 14.**

**Ezr. 21. b. 21.**  
**psal. 63. b. 2.**  
**Heb. 6. b. 15.**  
**Deut. 6. b. 13.**  
**Exo. 20. b. 20.**  
**Joshua. 23. b. 7.**  
**Clo. 8. 5. c. 16.**

The fourth Commandement.

M4. Rehearse the next Commaundement.

Sch. The fourth commaundement which is the last of þ first  
icular table is this. \* Remember that thou  
name keepe hysye the Sabbath day. Sixe dayes  
þe whiche thou labouer shal do at that thou hast  
þe glorio doe: But the seventh day is the Sab-  
þe seeþ but of the lord thy god. In it thou shal-  
lēs, What so manner of work, thou, and thy  
ðfull sonne, and thy daughter, thy manser-  
uant, and thy maydseruant, thy castel,  
re by, and the stranger, that is within thy  
y the gates. For in sixe dayes the Lord made  
ures: heauen & earth, the sea, & all that is  
is no: thô is, & rested the seventh day. Wher-  
him fore the Lorde blessed the seventh day  
o be a gnd hallowed it.

true Ma. What meaneth this word Sab-  
bing þat?

Sch. Sabbath by interpretation sig-  
of a nifieth rest. And that day ( for þ  
it is appointed onely for the wor-  
þipping of God) þ godly muste  
lay aside all worldly businesse, þ  
they may þ more diligetly inted

Wit. to relis.

Exo.20.8.10.  
and 20.8.9.

Exo.20.10.

Exo.20.11.

Leuit.23.2.3.

Deut.5.12.13.

Exo.20.10.

Exo.20.11.

Exo.20.12.

Exo.20.13.

Exo.20.14.

Exo.20.15.

Exo.20.16.

Exo.20.17.

Exo.20.18.

Exo.20.19.

Exo.20.20.

Exo.20.21.

Exo.20.22.

Exo.20.23.

Exo.20.24.

Exo.20.25.

Exo.20.26.

Exo.20.27.

Exo.20.28.

Exo.20.29.

Exo.20.30.

Exo.20.31.

Exo.20.32.

Exo.20.33.

Exo.20.34.

Exo.20.35.

Exo.20.36.

Exo.20.37.

Exo.20.38.

Exo.20.39.

Exo.20.40.

Exo.20.41.

Exo.20.42.

Exo.20.43.

Exo.20.44.

Exo.20.45.

Exo.20.46.

Exo.20.47.

Exo.20.48.

Exo.20.49.

Exo.20.50.

to religion and godlinesse?

Ma. Why hath God set herein before vs an example of himselfe, for vs to follow? sch. at. 1. d. 1. 1. 1. 1.

Sch. Because notable & noble examps do moxe thoroughly thir w  
and sharpe mens mindes. for se  
uants do willingly follow their  
maister, & childre their parents.  
And nothing is more to be desi  
red of me then to frame these lawes  
to þ example & following of god.

<sup>42</sup> Ma. After what manner is this sab  
bat day to be kept holy?  
Sch. The people must assemble to  
gither , to heare the doctrine of  
Christ , to yelde confessio of their  
sayth , to make publik prayers to  
God, to keepe þ memory of gods  
workes, and to render thankes  
vnto hym for his benefites, & to  
celebrate the holy sacramentes,  
which he hath left vs.

M. Is there no more required of  
vs for the keeping holy of the Sab  
bat day?

Sch,

Tob. 2.b.13.  
Job. 23.b.13.15.  
1.Cop. 4.d.13.16.  
and 1.a.1.

2Cor. 5.a.7.  
2.Pet. 2.d.21.f.

Mat. 6.a.2.  
Luk. 4.c.16.  
Act. 13.D.27.  
Mat. 10.D.32.  
40.Sal. 95.a.2.  
2Es. 56.c.7.  
Mat. 21.c.13.  
Eph. 3.D.21.  
1.Cor. 11.D.18.  
and 14.c.26.

The sanctifying of the Sabbath.

Sch. This is the outward rest & keeping holy of y<sup>e</sup> Sabbath day: belidse the which, there is a spirituall rest and sanctifying of us.

16. What is that?

Sch. That is when resting from worldly busines, & fr<sup>e</sup> our owne  
workes & studie, we yealde our  
selues wholly to god<sup>s</sup> gouernance,  
þ he may do his workes in vs, &  
wh<sup>e</sup> (as þ scripture termeth it)  
we crucifie our flesh, we bridle þ  
scoward desires & motions of our  
hart, restraining our owne na-  
ture, þ we may obey þ wil of god  
for thus doing our Sabbath day  
here vpon earth shal most aptly ex-  
presse a figure & likenes of þ etern-  
all & most holy rest, which wee  
shall for euer enjoy in heauen.

M. Shal it be inough to haue don  
these thinges every seventh day?

Sch. These things in deed euery man priuately ought to record & thinke vpon every day, but for oþre  
negligence & weakenes sake, one

D. iij. certaine

Esa. x. 14. 15.  
and 58. D. 13.  
Heb. 4. c. 9. 10.

Gal. 5. d. 24.  
Coloss. 3. a. 5. 1

1 Cor. 1. 2.  
and 14. a. 4.  
Luk. 18. a. 1.

Ephe. 5. c. 19. 20.

The 2. Table The v Commandement.

certaine special day is by public  
order appointed for this matter.  
¶ Hetherto thou hast heareid  
me the laws of the first table, wher  
in the true worshipping of God  
which is the fountayne of al god  
thinges is brelye compreched, and  
al evill thinges to Godward be for  
Bidde. Now therfore I would haue  
thee tell mee what be the duties o  
our Charite and loue towards me  
which duetyes do springe and ar  
drawne out of the same fountayne  
and which are contayned in the se  
cond table.

Sch. The second table beginneth  
thus: Honor thy father & thy mothe  
that thy dayes may be long in the land  
which the Lord thy God giveth thee.

Ma. What is ment in this place, by  
this word, Honor?

Sch. The honor of Paretes containeth  
loue, feare, and reuerence, and co  
sisteth in obeying them, in seruing  
helping, and defeding them, and  
also in finding a reuealing them,

if

**Ez. 20.10. b.12.**

**Deut. 5. b.16.**

**Exodus 20.12.**

**1 Tim. 5. 2. 4.**

**Mat. 7. b.10. 12.**

**Coloss. 3. c. 23.**

**Heb. 13. 9.**

The 3. Table. The 3. Commandment.

If euer they be in neede.

Ma. Doth the law extend onely to  
parentes by nature?

Sch. All that be in authority, & by  
worthy of reverencē, are meant by  
the name of parentes: as Prin-  
ces, magistrates, ministers of  
Church, Scholemasters, leathned  
men, wise men, aged men, men  
of worship, and such like.

Ma. Why are princes, magistrates,  
and other superioours called by the  
name of Parentes?

Sch. To teach vs y they are ge-  
ue vs of god, both for our owne  
and the publick benefit, & so by y  
name of Parentes, geue to princes,  
magistrates, & other superioours  
we are charged not onely to obey  
thē, but also to honor, & loue thē.

Ma. What followeth?

Sch. That God wil blesse them,  
who be obediēt & gene due honor  
to their parentes, princes, magi-  
strates, & other superioours, with  
long and happy life. And on the

Deut. 17. b. 9. v. 10.  
Rom. 13. a. 7.  
Luke 10. c. 16.  
Levit. 19. c. 32.  
1 Cor. 5. c. 23.  
1 Tim. 5. c. 14.

Rom. 13. a. 4.  
Heb. 13. c. 7.

Exod. 20. b. 12.  
Levit. 19. b. 15.  
Exodus. 2. c. 2.

B. iii. contrary

The sixth Commaundement.

cōtrary part it foloweth, y al such  
as do disobey or dishonor their  
parens, princes, magistrates, or  
superiors, that come to a sodain,  
meetyng a manfull death: or els shal  
yeld a lote more wretched & bille  
the any death: & finally for their  
disobedience & wilkesdome, that sur-  
fer euerlasting punishment in hell.  
M. Rehearse the sixth Commaun-  
dement.

**Eze. 20.13.**  
**Deut. 5.6.17.**  
**Math. 5.6.21.**  
**and 19.6.18.**  
**Jacob. 2.11.**

**Math. 5.9.21.**  
**22.23.24.**  
**Com. 3.6.13.14.**  
**<sup>15.</sup>  
Gal. 5.10.20.21.**  
**Jacob. 3.6.14.D**  
**16**

**Math. 5.22.**

Sch. Thou shalst not kill.  
M. Shall we sufficently fulfil this  
law, if we keepe our handes cleare  
from slaughter and bloud?

Sch. All things tending towardes  
bloudsheding are also forbiddē,  
as mocks, reproches, quarrelings,  
fighting and such like.

M. What more?  
Sch. God made his law not one-  
ly for outward workes, but also,  
and chiefly for the affections of  
the hart. For anger, & hatred, &  
euerye desire to kill, to reuege, &  
to hurt, is before God adiudged  
maw.

The seuenth Commandement.

such  
murther.  
Therefore these also  
God by his law forbiddeth vs.  
Gal. 5. D. 20. 21.  
1. Joh. 2. b. 9. 10.

Ques. Shall we then fully satisfie the  
lawe, if we hate no man?

Sch. God in condemning hatred,  
requireth loue toward al me, euē

Luke. d. 17. 28.  
Rom. 12. c. 14.  
D. 17. 19. 20.

our enemies, yea so far as to wish  
health, safety, & all good thinges  
to thē that wish vs euil, and doe  
beare vs a hatefull & cruel mind:  
and as much as in vs lyeth to do  
them good, and to pray for them.

Ques. What is the seuenth Comma-  
ndement?

Sch. Thou shal not commit adultery.

Exod. 20. b. 14.  
Deut. 5. c. 18. 19.

Ques. What doest thou think to be  
concerned therin?

Matth. 5. a. 28.  
Mark. 7. a. 21.

Sch. By this commandement is  
forbidden all kinde of filthy lustes  
all unchastnes of speache, all wa-  
tione of countenance, & gesture, &  
all outward shew of unchastitie,  
whatsover it be. Yuleesse like-  
wise, & excess of meat, drink, apparel,  
wanton playes, & pastimes  
and what shewes it may be called

Proveth. a. b.  
24. 25.

Mark. 5. D. 27.  
28. 29.

Rom. 13. D. 13.

1. Cor. 5. b. 9. 10.  
c. 15. 16. 18. 19.

1. Thess. 4. a. 3. 4.  
5. 7. and. 5. D. 22.

Ezech. 16. c. 49.

Eccl. 33. c. 15.

The eight commandement.

Any uncleanness, either of body or  
mynd, are forbiddē by this com-  
maundement. For by this com-  
maundement, we are charged to keepe  
our myndes also cleane from un-  
chaste thoughts & desires, because  
as well our soules as our bodies  
are þ temples of the holy Ghost.

Ms. Go on to the rest.

Sch. The eyght commaundement  
is. Thou shals not steale.

Ms. What is forbiddē by this Cō-  
maundement?

Sch. Not only those thefts which  
are punished by mās law, ar for-  
bidden: but also we are charged  
that we deceiue no mā in buying  
or selling, by swindling mea-  
sures or waights or by hertica-  
full or naughtē waikes or by per-  
uerting of iudgement with bribēs  
or gyftes, or by any deceiptfull  
means. Farther al with herticall  
of other mens waikes, as wilful-  
holding of the labours he is to  
do, or countenancēing to tell lies

Exod. 20. b. 15.  
Exod. 20. c. 15.

Exod. 20. b. 15.  
Exod. 20. c. 18.

Exodus. 20. b. 15.  
Exodus. 20. b. 17.  
Exodus. 20. b. 21.  
Exodus. 20. b. 22.  
Exodus. 20. b. 23.

Exod. 20. b. 10.  
Exod. 20. b. 17.  
Exod. 20. b. 23.

Exod. 20. b. 13.  
Exod. 20. b. 15.  
Exod. 20. b. 18.  
Exod. 20. b. 20.  
Exod. 20. b. 21.

The ninth Commandement.

the poore, to fincote widdowes,  
fatherles childe, & straingers, to  
leue the ignorant & taught, the  
simple uncouellled, the wande-  
ring and erring bidiretted, the  
sorrowfull uncomforde, & such  
lyke, are by this lawe condamned.

Jacob. 2.2.3.6.  
Amos. 5.10.19.20.  
Levit. 19. b.9.20.  
and. 23. d.12.  
Den. 22. f.1.2.3.  
4. & 24. c.15.17.19.  
Eze. 27. e.17.18.19.

Ma. Is any more contained in this  
Commaundement?

Sch. Yea sooth. For al purpose  
& desire to make our gaine of o-  
thers losse is forbidden by this  
law. For y which is wrong before  
man to doe, the same is evill before  
God once to will, or desire.

Zach. 8. c.4.7.  
Act. 20.9.13.

Ma. What is the ninth Commaun-  
dement?

Sch. Thou shal have no false witness  
against thy neighbour, i.e. of his sinnes.

Exod. 20. c.15.  
Deut. 5. c.10.  
Math. 19. c.18.

Ma. What is the meaning of thy  
Commaundement?

Sch. In this lawe we are forbide-  
den, not onely open & manifeſte  
perjury, & breaking of our oth-  
ers, but also all lying, scoldery, back-  
biting, & euil speaching, what-

Exod. 23. a.1.  
Levit. 19. b.17.  
Den. 19. d.18.19.  
10. 11. 12. 13.  
Seph. 4. b.10.11.  
12. 13. 14. 15.  
16. 17. 18. 19.

by

## The ninth Commandment.

by our neigbours maye losse his  
good name: & all manner of disre-  
honyg bohering he may take harme  
and that neither our selues at a-  
ny tyme speake any false, or un-  
true thing, neither by words, wry-  
thing, or fdece allow y same in o-  
ther: But þ we euer loare, followe,  
maintaine, & uphold the trueth.

1900-3-8, 3-830  
23.5.17-19, AND  
23.8.23.  
ACC'D. 17.5.14.  
2. COV. 13. 18.  
REPP'D. 4. 8. 59.

¶ Is ther eyer any more ment by  
this lawe? ¶ And he sayeth to them  
Sach. God who knoweth þ secrets  
of our harteþ; whē he forbiddeth  
evil speaking, doth therwith also  
forbid wrongfull misdeeming, &  
euill thinking of our neigbours.  
¶ Yea and he chargeth vs, as far  
as truthe may suffer, to think wel  
of the, & to our uttermost power  
to preserue their good name.

Ma. Now remaineth the last Cō-  
māndement. vñ slēning ab.  
Sch. Thou shal not come thy neig-  
bourē hōuse. Thou shal not covet thy  
neighbourē wifē: nor his seruantes or  
serviters, nor his d̄ch, nor his asses, nor

The tenth Commandement.

M. What is more commaunded here, then was before?

Sch. God hath before forbiddē euill doinges, & corrupt affections of the minde: but now he requy<sup>r</sup> eth of vs a most precise purenes.

*Ex. 1.16.  
1.2.1.2.  
Sal. 5.9.14.*

þ we suffer not any desire, be it never so light, nor any thought, be it never so smal, in any wisse swarwing fro right, once to crepe into our hatt. For it is meet þ eue in our very harts & minds shold wine before god, most perfect quietesse & cleannessse. For no inno- cency & righteousnes, but þ whiche is most perfect, can please him: wherof he hath also set before vs this law as a most vertellable.

*Jer. 4.4.  
Ezech. 18.4.22.  
Math. 5.8.*

M. Now thou hast briefly told the blicaning of the ten Commandements, tell me, canst all these things that thou hast seuerally & particu- larly declared, be in few wordes ga- ghted as it were into one summe?

*Rom. 12.2.2.  
10.5.4.5.  
1. Cor. 6.1.4.*

out

*31. 1.3.3.3. mca  
2. d. o. g. ces*

The summe of the Law.

our heauely scholmaister hath compised the whole pitch & substance of the law in a summe, & shorke at bridgmet, in this maner, saying, I have shal loue the lord thy god with all thy hart, with all thy soule, with all thy mind, & with al thy strength. And this is the greatest comandement in the law. And the second is like unto this: Thou shalt loue thy neighbour as thy selfe: for in these two commandements are contained the whale Law and the Prophets.

M. What maner of loue of God doſt thou take here to be required?

Sch. Such as is meete for God, þis, þe we acknowledg him both for our most mighty Lord, & our most louing father & most merciful Saviour. Wherefore to his loue, is to be adioyned, both reverence to his maiestie, & obediēce to his will, & affiance in his goodness.

M. What is ment by all the harte, all the soule, all the strength?

Sch. Such feruency, and such unfaſtmednesse of loue, that thereto be

**Mat. 22.21. b. 17.**  
**Mar. 12.6. 30.**  
**Luke. 10.27.**

**Deut. 10.12. 12.**  
27.29.  
**Exod. 25.2. 1.**  
and. 31.2. 1. and  
26.6. 7. 8. 9.  
**Exod. 18.6. 8.**

**Exodus. 6.12. 17. 18.**  
and. 30.6. 6.

Our loue towardeſ God.

ath can no come for any thoughtes, for a-  
ſtallid my deſires, for any meaninges, or  
out a doings that disagree from þ loue  
yng of God. For euery godly man lo-  
ueth god, not onely more dearely  
then all his, but also more dearely  
then him ſelfe.

Mrs. Now what ſayest thou of the  
loue of our neigboure?

Sch. Christes wil was that therre  
ſhould be moſt ſtraight bonds of  
loue among his Christians. And  
as we be by nature moſt inclined  
to þ loue of our ſelues, ſo ca there  
not be deuiled a plainer, nor ſho-  
ter nor more pithy, nor more iudif-  
ferent a rule of brotherly loue, then  
that, which the lord hath gathe-  
red out of our own nature, & let  
before vs: that is, that every man  
ſhould beare to hys neigboure þ  
ſame good will, þ he beareth to  
himſelfe. Wherof it foloweth þ  
wee ſhould not do any thinge to  
our neighbour, nor ſay, nor think  
anye thinge of hym, whiche wee  
woulde

John. 23.2.11.  
Joh. 24.6.15.2.  
22.23.24. and.15.  
b.10.  
Matth. 10.8.17.  
18.

2 Cor. 4.1.16.

Joh. 13.14.15.  
1 Cor. 13.3.4.5.  
et.  
Ephes. 5.2.2.3.29.  
Phil. 2.2.2.3.  
1 Thes. 4.9.10.

Matth. 7.1.12  
and 22.5.12  
Luke. 6.3.7.  
Rom. 13.8.9.10.  
1 Cor. 13.3.5.6.  
et.

The loue of our neighbour.

we wylde not haue other so doge  
our selues, or to lay vpon us shewes  
of our selues. Vnde this I addid  
M. How farre excedeth the name  
of neighbour? and how doon it ill

Matt. 9.43.44.  
Luke 10.33.36.  
1 Thess. 4.9.  
10.

Sch. The name of neighbour con-  
tayneth not onely those þ dwelle  
neare vs, or be of our kinne, and  
alliance, or frendes, or such as be  
knit to vs in any ewile bondy-  
loue, but also those, whome we  
knowe not, yea & our enemies.

M. Seing then the law doth shew  
a perfect manner of worshippinge  
god aright, and of neighborly loue,  
ought we not to liue wholy accor-  
ding to the rule thereof?

Sch. Yea certaintly, and so muche  
that God promyseth life to them,  
that liue according to the rule of  
the Lawe: and on the other syde  
threatneth the death to them that  
breake his law as is aforesayd.

M. Doest thou then thinke them to  
be iustified, that doe in all thinges  
obey the law of God?

Deut. 5.8.1. and  
21.12.28 and  
33.6.15.17.  
Math. 19.16.17.  
Job 1.19.50.  
Rom. 6.13.23.  
and 10.5.5.

sch.

Sch.

We are bounde to abyte the law.

Sch. We surely shalbe able to performe it, they shalbe heidit  
by the lawe but we are all by  
original chapturis of our nature,  
of such blindness, wickednesse, &  
frowardnes, y welcemeither un-  
derstand, nor are able or willing  
to do our duty required by y lawe.  
And though there bee some done  
found, y performeth some one or  
two our wardeness of y lawe,  
yet dush he offendre other:  
y hart of man is easie swaying  
to his inward lusts & innobrity  
required by the lawe. Wherefore he  
done can be justified by y lawe  
fore god, for he prouideth the all  
ys be accursed and abominable,  
that doe not ffull all thinges y  
are bocayned in the lawe. Doth then this law set all men  
in this remedies estate?

Sch. The unbelieveing, & the vn-  
godly y lawe doth both set, & leue  
in such case as I haue spok: who  
as they are not able to fulfill the  
least

Gen. 8. b. 5. and  
8. D. 21.  
Rom. 1. b. 9.  
Rom. 7. c. 14. 15.  
Gal. 1. D. 16.

Exod. 21. b. 12.  
Deut. 27. b. 13.  
Gal. 3. b. 10.  
Jacob. 1. c. 10. 13.

Deut. 27. b. 13.  
Rom. 1. b. 10. 13.  
and. 8. b. 7. 8.  
Ephes. 5. b. 5. c.  
Jacob. 1. b. 10.

¶ i. Not justified by the law.

sch. Soe it is of the law; so haue they  
no assistance at all in Gods meane  
through Christ. But amonge the  
godly that law hath other uses.

M. What usses? Sch. First the law setting the per-  
fect rule of Righteousnesse before  
our eyes, stirreth by our diligence  
to direct our liues thereafter.

M. What more?

Sch. Secondly, whe we perceiue  
by the law, requireth thinges far  
aboue mans power, & doe finde  
ourselues to weake for so great  
a burden; I am doth raise vs by  
excessive strength ac þ lords hand.

M. Proceede.

Sch. Further when we behold in  
the law, as it were in a glasse,  
spottes, and blemishes, of our  
selues, it bridleth vs, that wee  
trust not in our owne innocency,  
& stayeth vs from being proud  
in the sight of God.

M. Say on.

Sch. When we finde in our con-  
sciences

Gen. 6. b. 6. v.  
Joshua. b. 7. 8.  
Psal. t. a. 2. and  
129. the whole.

Rom. 3. c. 19.  
and 7. c. 14. 15.  
2. Cor. 3. b. 5.  
Psal. 119. a. 5. 12.  
27. 28. b. 3. 13. 14.  
et.

Rom. 3. b. 10. 11.  
12. 13. 14. 15. 16.  
7. b. 7. c. 14. 15.  
et. 16. 17. 18. 19. 20.

Psal. 103. 3.

The vse of the law.

the sciencies that we be guilty of sinne  
which is the breach of gods law, <sup>1. Joh. 3. 4.</sup>  
and doe know also that by sinne <sup>Deut. 27. D. 36.</sup>  
we do deserue the curse, & moste <sup>Gal. 3. b. 10.</sup>  
heauen wroath of God, & that the  
reward of sinne, is not onely all  
miserie, bodily diseases, &  
death, but also eternall damnatio,  
and death everlasting: the Law <sup>Ephes. 5. b. 5. 6.</sup>  
shewing vs to be in this most da-  
nable estate, striketh our hartes  
with feare, and with unholosome  
orrow, and driveth vs to repen-<sup>Rom. 3. c. 20. 21.</sup>  
taunce, and to seeke pardō of our  
sinnes righteoushes, and lyfe e-<sup>22. and. 5. c. 23. 24.</sup>  
uerlasting (whiche wee cannot  
haue by the law,) by and through  
Christ our Sauour onely.

M. The as far as I perceauie, thou  
saies that the law is as it were a cer-<sup>Rom. 3. b. 2. 3.</sup>  
taine scholemaster to Christ to lead  
vs the right way to him, by know-  
ing of our selues, and by repentance,  
and fayth.

Sch. Me a forsoothly and with all, it <sup>Rom. 3. b. 33. 34.</sup>  
right wel appeareth that the law <sup>7. c. 21. 13. 18.</sup>  
Gal. 3. c. 19.

C. i. is not

The Lawe a guide to Christ.

is not geue in hayne, though me  
be farre vnable to doe their due-  
tie required in the lawe.

Ma. Thou saist true. Now my deare  
childe, sith thou hast, so much as it  
may be in a short abridgemēt, large-  
ly answered this matter of the lawe  
& obediēce: good order requireth  
that we speake next of the Gospell,  
which containeth the promises of  
mercy through Christ, to thē that  
haue broke Gods lawe, and be fory  
therfore to the which Gospel faith  
hath specially respect. For this was  
the second point in our devision, &  
this also the very orderly course of  
those matters that we haue treated  
of, hath as it were by the hande  
brought vs vnto. Tell me therefore,  
What is the summe of the Gospell,  
and of our fayth?

Sch. ¶ In the same wherin y cheet  
articles of y Christia fayth haue  
beue in old tyme briefly knitt vp &  
conteinid, & which is commonly  
called y Creede, that is, our Belief.

Ma.

The Creede, or Christiane Fayth, or belefe,  
Whiche healest in thy Belewe. ¶  
SCH V. Belewe in god the Father almighty,  
maker of heauen and earth. And in  
Iesus Christ his onely sonne our Lord.  
Which was contained by the holy Ghost  
borne of the Virginie MARY suffitient  
her Prince Pilate, was crucified, dead,  
buried. He descended into hell. The third  
day he rose agayne fro the dead. He ascen-  
ded into heauen, & sitteth at the right  
hand of God the Father almighty. From  
whence shall he come to judge the quickes  
and the dead. I beleue in the holy ghost,  
The holy Catholick Church. The Com-  
munion of Sainies. The forgiuenesse of  
sinnes. The resurrection of the body. And  
the life everlasting. Amen.

**M.** Into how many parts dost thou divide this whole confessio of faith?  
**Sch.** Into so wier principal parts; in y first whereof is intreated, of God the fathee, and y creatiō of all thinge: in y secōd, of his sonne Jesus Christ, which part containeth y whole sum of the redēption of man: in y thīrd, of the hōlye

C.ij. Ghost:

The partes thereof bee Ordinall  
Ghost in the fourth of þe Churche  
and of þe benefits of God toward  
the Churche.

¶. Goe forwarde then to declare  
me those fowre partes in order; and  
first in the very beginninge of the  
Creede what meaneest thou by this  
wordes: Belieue in þe Father, þe Sonne,  
þe Holy Ghost, and that I do by  
this forme of confession, testifying &  
approvare the same fayth.

¶. Tell me as plainly as thou canst  
what that same lively, true, & chri-  
stian fayth is.

Sch. Fayth is an assured knowl-  
ledge of the fatherly good will of  
god towardes vs through Christ,  
and an affiate in the same good-  
nesse, as it is witnesssed in þe Gos-  
pell: whiche fayth hath couyted  
with it an endeour of godly life  
þe to obey þe wil of god þe father.

Matt.10.c.32.  
and 28.D.19.  
John.1.b.12.  
Rom.1.b.17.  
and 10.b.9.  
Gal.1.D.26.  
Mark.4.D.14.

John.1.b.12.13.  
Rom.8.a.1.b.14.  
2.38.39.  
Coloss.2.a.2.3.  
Heb.1.D.22.23.  
and 12.a.1.  
10.Sal.1.a.3.  
Mark.7.c.17.  
18.¶ 13.c.23.  
Gal.5.a.6.  
2.10.c.1.c.17.14  
¶.

Mrs. Thā thou hast learned, that no  
wagodly person, which by the de-  
spite of God's mercy, briske he hot  
his lawes, has led a wicked lyfe  
carelessly can haue his true chardia  
layall though they haue earst the  
world other of with the songes. ¶

Sch. So I haue named hi dead.

Mrs. Seeing there is but one God,  
tell me whiy is there three persons in one  
Christian faith? thou seest not thise  
the Father, the Sonne & the Holy  
Ghost? I haue sprung aquide now

Sch. Those be not the names of  
wodly gods, but of three diffirent  
persons in one godhead. For god  
the Father, god the Sonne, and  
god the holy ghost being three per-  
sons, are onis onely God, as we  
are taught by h holy scriptures,  
which we oughe readilre to be-  
lieve, rather then curiosly to  
search h hidden depthes of so secret  
and hiden mysterie.

Mrs. Thou sayest tracigoe forward  
therfore why callest thid god, fa-

C.ij. ther?

Math.3.c.16.7.  
and.28.b.19.  
1. John.5.b.7.  
John.10.s.30.  
and 14.b.7.2.3.  
10.11.  
7.Cor.8.a.18.

Math.3.c.16.7.  
and.28.b.19.  
1. John.5.b.7.  
John.10.s.30.  
and 14.b.7.2.3.  
10.11.  
7.Cor.8.a.18.

Three Persons. God the Father.

Mat. 2. b. 7.  
Mark 3. c. 7.  
John 1. b. 14.  
Rom. 1. b. 6.  
2 Cor. 1. a. 3.  
Matt. 1. b. 27.  
Galat. 1. a. 6.  
and 2. b. 10.  
John 1. b. 12, and  
2. a. 3. 5.  
Rom. 8. c. 15. 16.  
27.  
Galat. 4. a. 5. 6.  
2 Cor. 1. a. 5. 6.  
Eph. 3. b. 7.  
2 Cor. 1. a. 3. 4.  
D. 23.

1. 1. 2. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.  
1. 1. 2. 3. 3. 4. 4.

Joh. 1. b. 10. 11. 12.  
Mark. 8. D. 31. 32.  
Luke. 22. D. 31. 32.  
Joh. 4. f. 28. 29.  
and 19. b. 10. 11.  
Act. 2. D. 23. 24.  
and 4. f. 27. 28.  
and. 12. c. 11.

Sch. **Q**uid bonum si nihil nisi T. ask.  
Sch. **F**or principally for þ he is  
þ natural father of his only sonne  
þ Jesus Christ. & secondly for that  
hee is our father, both for that he  
created vs, & gaue life vnto vs all  
& alsa for þ he hath beautely be-  
gotten vs again through the holy  
þ roſt, & by faith in his true & un-  
natural sonne Jesus Christ, he hath  
elected & adopted vs his childre,  
& through þ same Christ, hath ge-  
uen vs hys kingdome, & the large-  
reitance of euangelisnge lyfe.  
Sch. **W**hy chose they name god el-  
eighay? Good god suo m. andien  
sch. **F**or that he made all thinges,  
& hath all thinges vnder his po-  
wer to order them after his will.  
Sch. **B**ewicked spirits and evill me  
also subiect to Gods power?  
Sch. **E**ls could we never bee out  
of feare if they might haue any  
power ouer vs without þ will of  
god. But we are vppholde by this  
comfort, þ neither deuils nor wic-  
ked

God the creator and gouernor of all thinges,  
ked me cā once stirre but at gods  
will or sufferaunce ; and that we  
are so vnder the protection of our  
almighty father , & not so muche  
as one heare of our head cā fall to  
the ground but by his will , who  
beareth vs so good will .

Lxx. 1. 1. 3. 1. 1. 1.  
Lxx. 1. 2. 1. 1. 1. 1.  
and. 1. 1. 1. 1. 1. 1.

M. Why is it added that God is  
the creator of heauen and earth ?

1001. 19. 2. 1.  
and 50. b. 6.  
Rom. 1. c. 19. 10.

Sch. Because the greatnessse, wisedome,  
goodnesse of God, which  
are of theselives incomprehensible,  
are to be seene in his workes , as  
it were in a glasse . for when wee  
see þ same unmeasurable greatnessse  
of the world , and all þ parts  
therof to bee so framed , as they  
could not possibly in ventur be fairer,  
not for profitte be better , wee  
forthwith therby understand þ infinite  
power, wisedome, & goodnesse  
of the workman & builder therof .

M. How doest thou say that God  
created all thinges ?

Sch. That God, the most good &  
mighty father, at the beginning

C. iij. and

. The glory of God the end of all thinges.

Wsal. 33. b. 6. 7.  
and. 89. b. 12.  
John. 1. 1. 2.  
Act. 17. 24. 25.  
2. Cor. 8. 9. 10.  
Heb. 1. 1.

It is nothing, by y power of his  
worde, y is, of Iesus Christ, his  
sonne, framed & made this whole  
visible world, & all things what-  
soeuer they be that are contained  
therin, & also the uncorporall spe-  
rites, whom we call Angels.

Coloff. 1. c. 16.

M. But doest thou thinke it godly  
to affirme, that God created all spi-  
rites, even those wicked spirtes,  
whom we call devils?

Gene. 1. b. 31.  
John. 3. f. 44.  
Jud. b. 6.

Sch. God did not create the such,  
but they by their owne chilnes, i.e.  
from their first creation, without  
hope of recovery, & so are they be-  
come evill, not by creation, & na-  
ture, but by corruption of nature.

M. Did God thinke it inouigne to  
have once created all thynges, and  
then to cast away all farther care of  
thynges from thenceforth?

Wsal. 75. a. 3. 3.  
204. b. 8. 9. &c.  
and 145. l. 14. 15.  
Ex. 47. a. 5. 6. &c.  
Coloff. b. 16. 17.  
Heb. 1. 8. 2. 3.

Sch. No. But as God hath pro-  
tected all, so he upholdeth, & govern-  
eth all: els would al soon runne  
to bitter ruine.

M. To what end doest thou thinke  
that

## Creation of man.

that almighty God hath created &  
doth governe all things. In the  
whole world the womane was made  
for man & all thinges created there-  
in, were prouided for his use & pro-  
fite of man. And as god made all  
other thinges so man, so made he  
man himselfe for his owne glorie.

**Gent.** 1.3.28.29.  
**Wes.** 1.8.6.7.  
**E.** 1.104.6.14.15. **(E.)**  
**Wes.** 1.6.2.4.  
**Ela.** 4.3.6.7.  
**Rom.** 1.1.2.3.6.  
**Cyprian.** 1.4.5.6.  
+ 1.1.2.3.6.7.

...What shal thou then say of  
the first beginning & creation of man  
Sch. That is to say god made man  
that is to say that god did make the  
first man of clay, and breathed into  
him breath, and made him to have  
but al ffre of man to be fully called  
theepe, he usode to be a good man, who  
would have no man to louise her  
to man for all helpe and conse-  
illation of this world, and as w. god  
saw in her actis, that shee was to  
be teachid in both men & woman, to  
great corruption, wickednesse, and  
reuenchel, did god curse her  
such from the beginning, & so the  
Sch. Nothing tell me for god being  
most perfect, would ca make no

Gen. 1. D. 18: 8.  
2. D. 7. 18: 130:  
D. 24. 23.

४.१.५.२.१.०८७९  
४.१.८.१.०८७९  
४.१.८.८.०८७९  
४.१.८.९.०८७९  
४.१.९.८.०८७९

**thin*s***

thing but good. God therefore made the first man, according to his own Image and likeynesse. King Ma. What is that Image, according to the whiche thou sayest that man was fashioned?

Deut. 32. 6. 4.  
Rom. 9. 14.

Coloss. 3. b. ro.  
2. Joh. 1. b. 5.  
and 1. d. 19. and.  
3. g. 17. 1. 3. 2.  
Heb. 1. 3. 14.  
Ec.

Gen. 1. a. 1. 2. 26.

Gen. 1. c. 13. 14.  
2. Cor. 1. d. 14.  
Rom. 8. b. 7. 8.  
2. Cor. 3. b. 5.  
Rom. 6. d. 23.  
Ephe. 5. b. 5. 6.

Sch. It is most absolute righteounes and most perfect holinesse which most properly belongeth to all the very nature of god, the which full image among men, by the blottes of sinne marred the same.

Ma. Tell me how this came to passe. Sch. The man, answereed by the Devil, persuaded the man to eat fruit of y feuite which God had forbiden them to eate by a iudge according to the whiche they were created, was defaceid; and both they & their posterite became disobedient to God, froward & unables to all goodness, and subjects not onely to all worldly miseries, bodily diseases, and temporall death, but also unto eternall death, and euill lasting damnation.

Ma.

The sinne of our first parents most horrible.  
fore m. 26. But may it not seeme that god  
ding to did god iugrulye punishe the da-  
gelle, king of one Apple? & so iugrulye  
ordaineth. Let no man extenuate yonself  
at man hauidous offence of man as a smal  
trespace, and wryt y deede by the  
righte Apple, and by the quely excesse of  
lives gluttonie, for he wryt his wife,  
with foratched & snared with the gytte,  
whiche full attencion of Sathan, by m-  
an by dedelitie revolted fro the fruyt of  
ame. God to a lye: he gaue credite to  
pasitive falle suggestions of a serpent,  
by th' wherein he accused God of his  
fals fruyt, of cranie, and of malitious  
but withdrawynge of same goodness;  
so layng receaued by many bene-  
fites he became most unthankfull  
ther toward god y geveys of them: besy  
the childe of the earth, nor confe-  
ted that he was made according  
to a image of god, with incolle-  
table ambition & pride, sought to  
make himselfe equall with y ma-  
iestie of god. Finally he wryt y  
himselfe fro allegate to his fr- oice q.b. 7.

atoz

Originall sinne. who entred

at or, pena malevertis. bosome  
his yoke. Whene therefore it is to  
extenuate the sinnes of Adame.

M. But why shold all the posteri  
tie for the par ents fault loose all the  
felicitie, and fall so all his sonnes?

Sch. God endued Adame with thon  
orhamers, to hant the oyle to  
to him & his, yis, to all mankind.  
Who if he wold not otherwise be  
but y as of himselfe free from lustes.

Boyning of Adame being excepted  
the rest of humaine, all y lasses came of  
him must also be contyned in that

original sin. Howbeit we see  
not so muche to come up to our  
father Adame being our Tally by

our malitie, that this are most  
detested. Take into consideration  
deathy, & damnation. And delivery fro  
y bothe at deere deauyntly no help

de lemedy in our selfes. for in  
any other creature nothing is old as

M. Wher hope and comfort then  
is left, and in whom remayneth it?

Sch. God promised y the seede of

the

**Matth. 7.c.13.**  
and. 12.c.33.  
**Rom. 5.b.12.**  
8.14.c.7.86.

**42.2.1.c.1.** 233c  
2.2.4.d.8.12  
4.2.4.10.1.66.112

**Osee. 6.b.7.**  
**Rom. 6.b.23.**  
2.Cor. 11.a.3.  
**Ephes. 5.b.5.6.**

**42.2.2.c.1.12.**  
2.2.4.1.360

**Gen. 1.2.14.15.**  
2.2.2.20.13

1028

The second part of the Creede.

One is þe womeā, which is Jesus Christ. Rom. 9.2.15.16.  
It is þe bone of the virgin Mary shoule. Ec.  
þe brule þe head of the Serpent, p. Sal. 3.2.18.19.  
oster is of the deuill, who deceyved þe. Heb. 2.14.15.  
and so shoule deliver þe & their  
posturie that beleueyd þe same. 16.  
And this is it, which now follow  
eth in þe second part of the creede:  
I beleue in þe Sonne of god Christ Ec.

M. What signifieth this name  
IESVS?

Math. 1.18.1.  
Ac. 10.3.8.  
Coloss. 1.13.14.  
Heb. 2.14.15.  
1. John. 3.8.8.

Sch. Jesus is in our tongue as  
much to say, as the saviour. For  
Jesus Christ the sonne of god &  
the sonne of þe virgine, hath deli-  
vered & sauied vs which were hol-  
den bondis with wickednes, and  
shall ut the foule bondage of þe old  
Serpent þe deuill, & were wrap-  
ped in þe shires of æternal death.

M. Who gaue him the name of  
IESVS?

Math. 1.18.1.  
2.14.15.16.  
2.15.16.

Sch. The angell by the commaū-  
dement of God him selfe.

M. Now tell me what meaneth  
the name of C H R I S T ?

Sch.

Mat. 2.2.3.  
Act. 6.1.5.1.  
Mat. 1.1.1.3.  
Luk. 4.1.1.3.  
Act. 4.1.27.  
Act. 10.1.32.  
Heb. 1.1.9.

Sch. It is as much to say, as an  
anoynted, wherby is ment that he  
by h holy Ghost is anoynted the ch.  
soueraigne king, priest, & prophet. Ch.  
M. Is Christes kingdome a world  
ly kingdome?

Luke. 1.1.32.37.  
John. 18.1.36.  
Coloss. 1.1.13.14.  
2. Tim. 4.1.1.

Sch. No, but a spirituall & tempor  
iall kingdome, that is governed by  
and ordred by the word and spirituall  
of God; whiche bring with them per  
righteousnesse and lyfe.

Rom. 13.1.12.12.  
and 16.6.20.  
2 Cor. 10.8.4.5.  
Ephes. 6.1.10.11.  
Ec.

Sch. It furnisheth vs to strength  
and spirituall armour to vanquish  
the fleshe, the world, sinne, and h  
devil, the outragious and deadly  
enemies of our soules; and to live  
vertuously and holily.

Mat. 2.2.6.5.  
Heb. 4.1.14.15.  
Ec. and 5.6.6.7.  
and 17.1.1.3.6.  
Ec. 1.2.2.4. and 9.  
D. 1.1.14.

M. What maner of priest is Christ?  
Sch. The greatest and an everla  
sting priest, which onely is able to  
appeare before God, onely able to  
make the sacrifice that God will  
allow, and accept, and onely able  
to appease the wrath of God.

Ma.

Christes priesthood. Christ the Prophet.

To what commoditie of ours  
it heo doth bee thus?

For vs hee craveth and prayeth  
prophetish peace and pardon of god, for  
worlds she appeaseth the wrath of god

John.14.10.17.

Act.10.5.36.

Ephe.2.12.14.15.

Col.1.18.20.

Heb.9.14.15.

1.Tim.2.5.

vs he reconcileth to his father.

Peter. For Christ alone is our mediator,

ned, by whom we are made at one

spirit with god. Nea he maketh vs as it

them were fellow priestes with him in

his Priesthood, greeting vs also

this in entrie to his father, that wee

may with assuradresse come into

ngthys presence, and be bolde by hym

to offer vs and all ours to god y

our Father in sacrifice.

What maner of Prophete is

Christ?

Seb. no heras men despised all o-

christ, her prophets & teachers, the ser-

cerlantes of god, Christ himselfe the

one of God and Lord of al peo-

ple to phets, came downe from heauen

will his fathers amballador and mes-

enger to men, fully to declare his

fathers will, and to instruct me in

Rom.8.2.15.

and 12.2.1.

Gal.4.8.5.6.

Ephe.3.5.6.12.

Heb.4.15.16.

Col.1.18.20.

1.Tim.2.5.

Heb.4.

Christ the onely Sonne of God.

the right knowledge of god, and  
of all trueth. And so in þ name of  
christ are cōteinēd those three of  
sacrifices which þ sonne of god recea-  
ued of his father and fulfilled, to  
make vs parteners with him of al  
the fruite thereto. For the sonne of  
God is not onely called, and is in  
deede Jesus Christ, that is, þ Sa-  
uour, king, Priest, and prophet,  
but also he is so for vs, and to our  
benefite and satuation.

M. How ddest thou call Christ þe  
only sonne of god, seeing all the godly  
are also named the childe of god? Sch.  
For that Christ is the onely  
naturall sonne of god, of one sub-  
stance with þ father. And we be-  
ing by nature the childe of old  
Adam, are made þ childe of god  
by adoption, grace, and fauoure,  
through Christ our Saviour.

M. What meaneth that thou do-  
est call Christ our Lord?

Sch. For that þ father hath geue  
him dominio, ouer men, angels,

Matt. 2.6.15.  
and 3.1.17.  
John. 14.6.34.  
and 14. b.10.11.  
Heb. 1.8.2.3.  
and 5 b.5.  
Rom. 8.1.14.15.  
Gal. 4. a.4.5.  
Ephes. 4.4.5.  
Ephes. 1.2.5.  
3. John. 3.2.1.

Mark. 9.2.3.  
and 10. a.1.21.  
c.8.2.2.6.15.

and truly am I your friend  
Christ our Lord.

and all things, and that he governeth the whole kingdome of God, both in heaven and in earth, with his owne will and power.

Ma. What more?

Sch. Hereby are all the godly puttēn in minde that they are not at their liberty, but that both in their bodies and soules, and in their life and death, they are wholly subject to their Lord, to whom they ought to be obedient, & seruiceable in all thinges, as most faithful seruantes.

Ma. What followeth next?

Sch. Next is declared how he took upon him mans nature, and hath performed all thinges needfull to be our saluation.

Ma. Was it then necessary that the Sonne of God should be made man?

Sch. Yea: for necessary it was that what man had offended agaynst God, man should aby, and satisfye that which most heauy burthe none could bear: but Iesus Christ both God & man was able to beare: Neither coulde

Dicitur there

Christ man, borne without sone:

and 9. d. 24.  
x. 10. c. 2. d. 22. 24.

there be any other Mediatour to  
make peace betwene God & man  
but Jesus christ both God & man.

Ma. What followeth?

Sch. That he was conceaued by the ho-  
ly Ghost, borne of the virgin Mary.

Ma. And why was he not begotten  
after the vsuall and naturall maner?

John. i. c. 29. d. 16.  
x. Cor. 7. 5. 7. 8.  
Web. 4. d. 15.  
and 9. d. 14.  
Math. i. c. 23.  
Luke. i. c. 31. 35.

Sch. Because yet, who came to  
cleanse vs from our sinnes, muste  
needes bee cleane from sinne hym  
selfe. And therefore was that most  
pure Lambe of God Jesus Christ  
by the maruelous working of the  
holy Ghost, conceaued & borne of  
the Virgin Mary without sinne.

Ma. Why is the virgin Marye by  
name expressed?

Gen. 22. d. 18.  
Ezay. xi. a. 1.  
Math. i. a. 1. &c.  
and. 22. d. 42.  
Rom. i. a. 3.

Sch. That Christ may be known  
to be that true seede of Abraham,  
and David, of whom it was from  
God foretold, and foreshewed by  
the prophesies of the Prophets: by  
the whiche Abraham & David, the  
virgin Mary lineally descended.

Ma. Proceed in rehersing thy belief.

Sch.

Christe death. Christ suffered willingly.

Sch. He suffered under Ponte Pyatij  
was crucified, dead, and buried. v. iii.

Ma. Why doth the Creed omit the  
story of his life & passeth straight from  
his birth to his death? Quid: Non?

Sch. Because in the Creed are re- Ezay. 53.  
Act. 13. v. 23. v. 7.  
hearsed only the chiefe pointes of

our redemption, and such thinges  
as so properly belongeth to it, þ they con-  
taine as it were þ substance therof.

Ma. Rehearse the order of his death  
somewhat more plasdyer.

Sch. He was most wickedly bet-  
rayed by Judas, his owne dis-  
ciple. Who was with money cor-  
rupted and hyred thereunto: hee

math. 26. v. 14.

v. 5. Et. and 27.  
the whole.

Mat. 24. v. 45.  
Et. and 15. the  
whole.

Luke. 22. v. 47 Et.  
and 23. whole.

Job. 18. and 19.  
whole.

Denied & forsorne by Peter: false-  
ly and malitiously accused by the  
Jewes: condemned by Pilate the  
Romane Presidet: he was buffe-  
ted, scourged, crowned w thorne,  
and clothed in purple, and other-  
wise abused & scorned, both most  
cruelly and spitefully: and finally  
with hys crosse layde vpon hys

D. iij. necke

Chysses death Christ suffered willingly.  
necke, he was haled out of the  
City unto a place named Caluarie,  
where between two cheenes they  
viliously nayled him vpon the  
crosse: vpon which being extreme-  
ly tormented, he suffered most pain-  
full, and shamefull death: sustay-  
ning with all tormentes of minde  
more cruell then any bodily death.

*Matt. 26. d. 37.  
38. 39. 40. 42. f. 53.  
and 20. d. 28.  
Mar. 10. f. 4. 5.  
John. 10. e. 11. 15.  
d. 17. 18.  
John. 2. b. 8.  
Luke. 23. c. 34.*

*M*rs. Did Christ suffer al this willing-  
ly, or unwillingly? *Sch.* Notwithstanding that this  
most vile & cruell death was most  
terrible vnto his humaine nature,  
yet did he submit his will vnto his  
fathers will, who had appointed  
him vnto the same, and so he suf-  
fered the sayd vile reproches, tor-  
mentes, and most cruell death, both  
willingly obeying his father: and  
most patiently praying for those  
who crucified him.

*M*rs. Why would God haue his most  
innocent one to suffer such a shame-  
full and paynfull death?  
*Sch.* Christ became our suretie and

pledge

*Act. 5. 3. the  
whole.*

## The benefits of Christ's death.

pledge vnto his father to answe  
pay, & suffer, what soeuer we did  
owe, and had deserued. And ther-  
fore he (though himself most inno-  
cent,) suffered for vs most wicked  
sinners. And his father layde our  
burthen vpon him; according to the  
rigour of the law and Justice: that  
for his sake, he might deale most  
mercifully with vs.

Rom. 1.8. 8-10. 13  
2. Cor. 1.5. D. 24. 2.  
Gal. 1. 8-4. 1. 13  
Eph. 1. 8. C. 36.  
Coloss. 1. 1. 13. 14.  
and 2. 6. 13. 14.  
1. Pet. 3. D. 18.  
and 4. 8. 1.

**Job. 3. c. 16.**

M4. Rehearse me the summe of  
those benefites which we enjoy by  
Christes death.

In the place next before me sed.

Sch. Christe as I before touched,  
velded himself in our stead a place,  
to satifie for our synnes before god  
his father : to appease þ wrath of  
God towards vs for our disobedie-  
nce, by the sweete sacrifice of his  
obedience, and to make vs as one  
with God: And so Chil the most  
innocent Babe of God was bound  
to set vs sumers at libertie, who  
were thralle unto Sathan , death &  
damnation . Christ most giltelesse  
was accused & condemned by the Rom.3.24.

**D.iii. sentence**

## The benefites of Christes death.

Death everlasting, whiche we ha-  
most iustly deserued by our sinnes,  
Whiche sinnes are buried in Chy-  
rche and cleane remoued from y sight  
of God. Also so all Christes iuste-  
ting is a medecinie and remedy to  
all our miseries, wherinto we are  
fallen either originally by Adam  
or after wardes by our owne volc-  
onnesse, so that we faithfully be-  
lieve him, and embrase hym.

**Sch. Death of body, which with  
out**

Christ our example,

out Christ was the gate to hell; is now by Christ made to al that hef  
beſore beene in him, the gate and passage  
unto heauen: even as he himſelfe  
did by death enter into his kyng  
domme; so that death, which before  
was a punishment, is now by  
Christ become a vantage.

Luk. 23.8.43.  
30.1. 25. 26.  
1 Cor. 15.6. 18.21.  
9. 54.55. &c.  
1 Thess. 4.6.13. 14.  
Phil. 1.6.21.23.  
Apoc. 14. 6. 13.

M. Cometh there any other profit  
vnto vs by the death of Christ?

Sch. Christs suffering and death,  
is not onely a medecine of our ini-  
ſerues, as I before noted, but also  
an ex ample for vs to followe.

eph. 5.8.23. &c.  
1 Peter. 1.2.12. &c.  
and 4.8.1.2. &c.  
Col. 1.2.12. &c.

M. Declare that more plainly.

Sch. We ought after his example  
to be obediet unto the will of God  
our heavenly father, and paciently  
to take all iniſures at theſe handes  
and to crucifie yor wicked lustes of  
the belly, and to be as dead and bu-  
ried vnto ſinne, ſo y. we ſinне no  
more hereafter, after the ex ample of  
Christ our ſaviour, who was cru-  
cified, dead, & buried for ſinne; and  
in deede naughtie lustes (which

Job. 13.6.15. &c.  
Eph. 5.8.2.  
1 Peter. 2. 6.21. &c.  
and 4.8.1.2. &c.  
Job. 2.8.6.

Rom. 6.2.2.4.7.  
v. 11. &c.  
Gal. 2. 6. 20.  
and 5. 6.24.  
Colos. 2.6.13. &c.

D. illj. otherwise

Our duety towardes Christ.

**Gal. 2.20. and**  
**E.D. 24.**  
**Colos. 1.21. &c.**

other wise are unbridled), are in this  
those who by faith doe cleare the alle-  
to Christ, by y vertue of his death we  
as it were crucified; and the bat-  
ning heate of them so quencheth  
by his bloud, that they may easly  
be brought to obey the spirit. **S.**  
that we are holpen by the vertue selfe  
of his death, to performe y which wh-  
we are moued whto by the exam-  
ple of his lyfe, and death.

**M.** Are we not hereby put in minds  
of our duerie also toward Christ?

**Rom. 14. b. 7. 8.**  
**2. Cor. 5. b. 20. 21.**  
**2. Col. 6. b. 15.**  
**2. Thess. 5. b. 10.**

**Sch.** We are in deede taught that  
we are not our owne, to doe what  
mee like: but that we are wholly  
Christes, whoe hath so dearely  
bought vs most bounden to obey  
him, & to do his will, most bounden  
to loue him, who so dearely loued  
vs first, being yet his enemies,  
most ready agayne to velde all y<sup>e</sup> vs  
ours, yea & our selues wholly unto  
Christ, who hath given him selfe  
wholly unto vs: most ready for his  
sake to forsake not only all mortali-  
tyme thinges

Christ buried, why.

are iutinges & pleasures of this life, but  
e we also to loose our liues rather then  
leav e we forlakē Christ, and our loue &  
baruetie toward him. For happy is h  
the death that being due to nature, is  
alreadē cheefely yeilded for Christ, for Christ  
S. I lay, which offred, & yeilded him  
t̄ the selfe to willing death for vs, and  
hich who being the authoř of life, both  
am will & is able to deliuer vs being  
dead from death, and to restore vs  
inde to life euernlasting.

Math.16.D.15.  
Mat.8.D.35.EC.

Ma. Why doest thou also adde that  
hat he was buried.

Sch. His dead body was layde in  
graue, & his death shold bee more  
evidente, and that all men might  
certainly know it. For if he by and  
by had reviued, many would haue  
brought his death in debate & que  
ſtion, and made it doubtfull.

Math.12.D.40.  
and 27.G.59.  
60.EC.  
1.C.15.A.4.

21. What meaneth his Descending  
into hell?

Sch. That as Christ in his bodye  
descended into the bowels of the  
earth, so his soule seuered from the  
body

2000

Christes descending into Hell.

**x** Pet. 1. d. 19.  
**Joh.** 8. D. 24.  
**2 Cor.** 1. g. 54.  
55. &c.  
**Heb.** 2. d. 14. 15.

**Joh.** 5. e. 25. 28.  
and 11. c. 25. 26.  
**Rom.** 14. b. 8. 9.  
**Colo.** 1. c. 13. 14.

**19. 20.** c. 21. d. 15. 16  
c. 22. v. 1. d. 15. 16  
c. 23. v. 1. d. 15. 16

**Math.** 28. b. 6. 9.  
**Joh.** 20. c. 14. &c.  
d. 19. &c. and 21.  
e. 1. &c.  
**Act.** 1. a. 3. &c.  
and 13. c. 30. 31.  
**2 Cor.** 15. a. 4. 5.  
&c.

body, hee descended into Hell, and fin  
that therewith also y vertue of his  
Death, so pearced through to the  
Dead, & to very hel it selfe; that bot  
the soules of the vnbeleevning fel  
their most payneful & iust damnati  
for infidelitie, and Sarath himself  
the Prince of hell, fel that all the  
power of his tirany & darckness  
was weakenid, vanquished, & falle  
to ruine; and on the other side, th  
dead, who while they lied, bele  
ued in Christ, undestoodde that  
worke of their redempcion, wa  
now finished, & perceivyd y effect  
and strength therof, with most  
swete and assyred comfort.

**M.** Now let vs goe forward to the  
seconde chapt. **C.** **Q.** **U.** **S.** **G.** **T.** **E.**  
SCH. The third day after he rose againe,  
and by the space of forth dayes of  
termes he wod him selfe alane,  
was conuersant amongst his disci  
ples, eating & drinking to them  
**M.** Was it not enough that by his  
death we obayne deliuerance from  
sinne

Christ rose agayne from death.

If I am sinne, and pardon? Sch. That was uot enough if wee consider either hym or our selues, for if hee had not risen agayne he could not be thought to be þ somme of God, nor could haue beeene our saviour frō death. But now rising from death to eternall life, bee declare the power of his Godhead and hath shewed himselfe the conquerour of sinne and death, þea of the deuill himselfe.

What profites bringeth it to vs that Christ rose agayne?

Sch. Manyforside and driers. For from thence commeth unto vs an endeouour, vertue, and strength, to liue wel and holilye, therby Christ indueth vs with righteousnesse whiche beeþ before wee lacked. And Christ by his resurrection from death to life, is becomme to vs þ auþhor of life; for frō thence haue we hope that our mortall bodies also shall one day be restored frō death and rise agayne, for that hee hath made

Rom. 1.2.4. and  
6.2.4 b.9.10.  
and 8.2.1.2. sc.

1 Cor. 15.3.26.  
g.5.4. sc.

Eph. 1.20. sc.  
1 Cor. 2.8.9. sc.

1 Cor. 15.1.2. sc.

Gal. 2.19.20.  
Rom. 4.8.20.21.  
and 5.2.5.6. in C  
20.6.1.4.5.6. 21.  
11.1.2. sc.  
1 Cor. 15.1.2.0. sc.  
1 Thes. 4.14. sc.

Act. 3.1.2.1.1.1.  
G.6.1.3.0.1. G.6.1.  
T.1.6.0. G.6.1. sc

The benefites of Christes resurrection.

Coloss. i. b. 18.  
2. Tim. i. b. 17.

made vs partakers of his resurrection and life, for it cannot bee, saue Christe our heade rising agayng Moulde suffer as the members of his body to be consumed and bittre schly destroyed by death,

M. Proceede.

Rom. 6. 4. & 5. 10.  
b. 9. 10. 11. 12. 13. 14.  
Ephe. 5. b. 2. 10.  
Coloss. 3. a. 1. 2. 10.

Sch. As the Scriptures doe teach wht that Christ is risen for our righteoudenes: so doe they also teach that of hys selfe after his example shold rise him selfe from the deadly workes of sinnes and come frō henceforth vnto righteousness and halynesse: to þ performace whereof Christ endueth vs with þ strength by the vertue and power of his gloriouse resurrection.

Mat. 16. b. 18. 19.  
2. Cor. 4. g. 5.  
Act. 10. 9. 10. 11.

M. What foloweth in the Creede  
Sch. He ascended into heauen, & sitteth on the right hand of God the Father almighty.

Job. 12. b. 8. and  
16. b. 10. c. 16. d.  
28. and 20. d. 17.

M. Telling how this is to be understood.

Sch. Plainely that Christ in his bodye ascended into heauen where hee had not afore begane in his bodye.

on.  
arre left the earth, where afore he had  
ee, speene in his body.

ayng. *M.* Is he the here in earth no more  
rs of with vs?

*Sch.* He did himselfe foreshew vnto his Apostles, that they shoulde

*John.13.5.8.*

not haue him always with them  
each which is to be understande of his  
bodily presence. For in the nature  
that of his Godhead, which filleth all  
rype thinges, both he euer was in hea-  
uen, and also with y same; & with  
out his spirite he is alwaye present in  
iace earth with his Churche, and shall  
be present till the end of the world.

*Job.17.8.5.*  
*Math.18.c.20.*  
and 28 b.23.  
*John.14.c.18 and*  
*16.b.7.*  
*Rom.8.b.9.g.*

*M.* Then are we not left without  
his helpe and protection though we  
haue not his bodily presence.

*Sch.* No forsooth. For Christe sit-  
ting on the right hand of god, doth  
with his power, wisedome, and  
misenudence, rule and dispose the  
world, moue, gouerne, and order  
all thinges: and as he promised,  
he sendeth downe his holy spirite  
from heauen into our hartes, as a

most

*Math.28.b.18.*  
*Job.16.b.7.and*  
*17.a.2.g.*  
*Cybe.1.b.20.g*  
*4.b.8.g.*  
*Phil.2.b.9.10.*  
*Colos.1.c.18.*  
*Apoc.11.d.15.*

The profit of Christes ascencion.

Rom. 5. a. 5. and  
8. a. 4. 5. b. 9. &c.

most faire pledge of his good will Sch.  
by whiche spirite hee bringeth vs ede  
out of darcnesse and misse, intonnes  
open lighte. he geueth sight to the p<sup>t</sup> ii  
blyndenesse of our mindes, he chastai<sup>c</sup>  
ceth sorrow out of our hartes, and king  
doth confort & strengthe vs: and ther  
same wil he do vnto y worlds end heare

Ma. Now as touching Christ wheray  
doest thou chiefly consider in his as  
cending and sitting at theright hand of and  
his Father?

ephe. 1. b. 20. &c.  
yda. 2. b. 8. 9. &c.  
Joh. 17. a. 5.

Sch. It was meete, that Christe the  
whiche from the hiest degree of ho  
nour and dignitie, had descended not  
to the basest estate of a seruaunte,  
and so the reproch of condemnati  
on and shamefull death, shold on  
the other syde, obtaine most noble  
glorie, and excellent estate, euen y  
same y he had before: y hys glorie  
and maiestie might in proportion  
answere to his basenesse & shame.

Ma. What profit take we of his as  
cending into heauen, and sittynge on the  
right hand of his Father?

Sch.

The profit of Christes ascension.

will Sch. First Christ , as hee had des-  
th bated to the earth, as into banish-  
ment for our sakes, so whē he wē  
o thēp into heauen his fathers inheri-  
chānce, he entred in our name , ma-  
and king vs a way and an entrepē the-  
d thēther , and opening vs the gate of  
end heauen, which was before shut a-  
whāgynst vs for sinne. Moreover , he  
is as being present in the sight of God,  
and commanding vs vnto him ,  
and making intercession for vs , is  
riste the patronē of our cause , who be-  
hoing our aduocate, our matter can  
ded not quailē.

Joh.24.8.2.3.9c.

Joh.16.8.2.6.  
Rom.8.5.34.  
Heb.7.5.25. and  
9.8.24.  
1. Joh.1.1.

Ma. But how can we follow his ex-  
ample in his ascending vp to heauen?  
Sch. We ought from henceforth  
able to looke vp to heauen, and to raise  
en y vp our mindes and harts thēther,  
where Christ is at the right hand  
of the Father : bendinge all our  
thoughtes and studies vpon dy-  
uine, eternall, & heaueny thinges,  
and not vpon earthlye, worldely,  
and transitory thinges.

1 Cor.15.8.47.  
48. Sc.  
Colos. 3.1.1.2.

Ma.

The Imitation of Christes resurrectiō.

Ma. What more?

Sch. We are furthermore taught  
purely and sincerely, to worshippe  
Christ the Lord nowe trygning in  
heauen not with any earthly wor-  
ship, traditions or vayne inven-  
tions of men, but with heauenly,  
a very spirituall worshippe, such as  
may best beseeme both vs & gene-  
it, and him who receaueth it.

Ma. Now I would heare thee tell  
mee shortly what thou hast learned  
of the last iudgement, and of the end  
of the worlde.

Sch. Christ shall come in þ cloudes  
of heauen, with most hye glory, &  
with most honourable and reue-  
rend maiestie, wayted on & beset  
with the company and multitude  
of holy Angels. And at the horri-  
ble sound, and dreadfull blaste of  
trumpet, all the dead that haue ly-  
ued from the creatiō of the world,  
to that day, shall rise agayne with  
their soules, and bodies, whole  
and perfect: and shall appeare be-  
fore

Ela. 1.b.11.Æc.  
c.16.7.Æc.  
Math. 5.8.Æc.  
Joh. 4.c.20.Æc.  
D.24.

Math. 24.c.29.  
30.31.and 25.c.  
31.32.Æc.  
1.Cor.15.g.52.  
Æc.  
2.Thess.4.d.16.  
Æc.  
2.10ct.3.c.10.Æc.  
Rom. 14.b.10.11.  
1.Cor.4.a.4.5.  
2.Cop.5.b.10.11.

The end of the world, biddest  
me his thonne to be iudged, every  
one for him selfe, to give accouerte  
of their lyfe, which shall be examyned  
by the righteous, and leueth  
iudge according to the truth.

M. Seing death is certaintly appoynted  
for all men, how doest thou in  
the Creede say, that some shall they  
bee quiche or alife?

Sch. So, Paulle teacheth that they  
which then shall remayne aliyng,  
shall sodenly be chaunged, & made  
new, so that the corruption of their  
bodyes being taken away, and  
mortalitie renoued, they shall put  
on immortallitie. And this change  
shal be to them in stead of a death,  
because the endinge of corrupted  
nature shalbe the beginninge of  
nature incorrupted.

M. Ought the godly man think his selfe  
on this iudgement, to be stricken, &  
abashed with seare, and to dread it,  
and shrike from it?

Sch. No, but rather to conceave  
great hope and comforte thereby.

E. I.

For

.0.1.1.1.1.  
.1.0.1.1.1.  
.2.1.1.1.1.1.

angustias

1. Cor. 15.53  
2. Thess. 4.17.

.0.1.0.1.1.1.1.  
.1.0.1.1.1.1.1.  
.2.1.1.1.1.1.1.  
Cor. 15.53  
1. Cor. 15.54

Rom. 8.18.23.  
D. 32.33.39.

1. Cor. 2.1.71

John. 3. b. 10.  
Col. 2. d. 13.  
2. Pet. 3. c. 12.

The third part.

Exodus. 20. b. 19.  
1. John. 5. b. 7.  
Job. 14. b. 26.  
and 15. b. 26. and  
26. b. 2. and 26. b.  
2.  
Mark. 5. 2. 3. 4.

The third part of the Crest. The holy Ghost.  
For he shal geue penitence, which  
was once by the iudges sentence  
condemned for vs, to the end that  
we comming vnder the iustices  
judgement of God, shoulde not be re-  
denied, but acquited in judgement.

Mr. Sithe the thou hast now spoken  
of God the father the creator, and of  
his sonne Iesus Christ the Saviour,  
and so haue ended two partes of the  
Chyrche of Christ, now I would heare  
the speake of the thrid parte, what  
is he called in the holy Ghost.

Yer. I confesse that the holy Ghost  
is the third person of the most hol-  
y Trinity, proceeding from the  
father and the sonne before all be-  
gynning. Equall to them both  
and of the very same substance  
and together with the body to be  
adored and called upon.

Mr. Why is he called Holy?  
SCH. Not onely for his owne hol-  
nesse: but also for that by hym the  
elect of God, and the members of  
Christ are made holy. For which  
cause,

Rom. 1. 2. 4. and  
23. b. 16.  
1. Thess. 4. 4. 5.  
Col. 3. 4. 5. 6. 7.  
2. Pet. 1. 1. 2.

Ghost.  
which  
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hich  
ause,

The holy Ghost the spirit of sanctification? cause, the holy Scriptures have called him *the spirite of sanctification*.  
Ma. In what things doest thou think that this sanctification consisteth?  
Sch. First we are by his divine in spiration newly begotten, & there fore Christ said that we must be borne agayne of water and the spirite. Also by his heauenly bry thing on vs, God the father doth choose and adopte vs to his chil dren, and therefore he is worthely called *the spirite of adoption*, who is in our hartes as the seale of our election, persuading, and assuring vs, that Gods benefites through Christ are all oures.

Ma. Proceed.

Sch. The holy Ghost expoundeth and openeth the dauine mysteries unto our mindes: and by his light the eyes of our Soulles are made cleare to understand them. By his iudgement sinnes are either par do ned, or reserved. By his strength sinfull fleshe is subdued, and ta

C. ij. med,

19. v. 2. p. 8. l. 12.  
19. v. 2. p. 14. l. 3.

Job. 3. 5. 6.  
Eti. 3. b. 5.  
Rom. 8. c. 15. b. 23.  
Gal. 4. 4. 5. 6.

J. 3. 5. d. 5. 6.  
d. 5. 6. 2. 6. 6.  
v. 5. 6. 6. 6.

Rom. 8. c. 14. 15.  
c.  
1. Cor. 1. b. 22.  
and 5. a. 5.  
Eph. 1. c. 13. 14.

v. 1. d. 8. m. 12.  
v. 4. b. 5. l. 10. 1.  
v. 5. 1. s. 6. 17.

Job. 1. 4. b. 17. b.  
26. and 16. b. 13.  
and 20. f. 22. 23.  
1. Cor. 2. c. 10. 12.  
b. 13. 15.  
Ephe. 1. b. 27.  
Rom. 8. a. 5. b. 9.  
c.

The holy Ghost the spirit of sanctificatiō. &c  
med, and corrupte desires are bry-  
deled and restrayned. At his will  
manyfode gifteſ are diſtributed  
among the godly.

Act. 2.1.4.1.27. &c  
1Cor. 12.2.47. &c

Mr. Hast thou any more to ſay  
hereof?

2.2.8.1.60.  
2.2.8.1.61.  
2.2.8.2.1.8.1.62.  
2.2.8.2.1.8.1.63.

Job. 14.6.15.6.  
26.1.1.1.5.1.26.  
and 16.2.7.

Sch. In the manyfold and dyuers  
difcomodities, moleſtations, and  
miferies of this life the holy Ghost  
with his ſecrete conſolations and  
to good hope doth aff wage, eafe,  
and conforthe the grieſes a mour-  
ning of the godly, which comonly  
are in this worlde moſt afflicteſ,  
and whose ſorowes doe paſſe all  
humayne conſolation: wherof he  
hath the true and proper name of  
Paraclete, or the comforter. And fy-  
nally by his power, our mortal  
bonyes ſhall ryſe and be alſyie a-

2Tim. 3.1.17.  
2. Cor. 12.2.4.7.  
Ecl. 12.13. &c.

graphe. Briefly, whatſoever bene-  
fices are geue vs in Christ, al these  
we understande, ſeele, and receiuſ  
by the worke of the holye Ghoste.  
Not unwarthely therfore we put  
confidence and truſt in the autho-

The fourth part of the Creede. The Church.  
of so great giftes, and do worshyp  
and call vpon hym.

Mz. Now remayneth the fourthe <sup>the fourth part</sup> parte, of the holy catholike Churche: of  
the which I would heare what thou  
hast to say.

Sch. I may brieflye say that the <sup>1 Cor. 12.27.</sup>  
Church is the body of Christ. <sup>2 Cor. 10.13. Col. 1.18.24.</sup>

Mz. Yea, but I would haue it some-  
what more playnly and at large.

Sch. The Church is the bodye of  
the Christian companion weake, that  
is the uniuersall number, and fel-  
lowship of all the faythfull, whom  
God through Christe hath before  
all beginning of tyme, appointed  
to everlasting lyfe.

Rom. 12.b.5. 16.  
1. Cor. 12.b.22.  
13. Eccl. 20.b.16.  
Eph. 1.2.4.5. and  
3.b.9.10.  
Math. 25.s.34.

Mz. Why is this point put into the  
Creede?

Sch. Because if the Church were  
not, both Christ had died without  
cause, and al the thinges that haue  
bene hethereto spoken of, shold be  
in vaine and come to nothing.

Mz. How so?

Sch. Hethereto we haue spoken of  
C. iii. the

The holy Church.

the causes of salvation, and how we  
considered the foundations ther  
of, namely, how God by the deser  
uing of Christ loueth vs and deare  
ly esteemeþ vs: how also by th  
worke of the holy Ghoste, we re  
ceave this grace of God, wherun  
to wee are restored. But of these  
this is the onely effect, that there  
be a Churche, that is a company  
of the godly, upon whom these be  
nefites of God may be bestowed.

Mz. Why doest thou call this Church  
holie?

Sch. That by this marke it may  
be discerned fro the wicked com  
pany of the ungodly. For all those  
whom God hath chosen, he hath  
restored vnto holynesse of life, and  
innocencye.

Mz. Is this holines which thou doest  
attribute to the Church, alreadye in  
all pointes perfect?

Sch. Not yet. For so long as we  
live a mortall lyfe in this world,  
(such is the frailtye of mankind)

we

## The Catholick Church.

D haue we are of very weake strengthe,  
then shalby to shun all kynde of yices  
deser Therfore þ holines of the Church  
dear is not yet full and perfectly finis-  
hed, but yet very well begonne.  
we re But when it shall be fully ioyned  
erun to Christ, from whom it hath all  
these cleannessse and purenes, then shall  
ther be clothed with impecencye and  
any holinessse in all poyntes full & per-  
feccly finished, as with a certayne  
snowy white & most pure garment.  
Ma. To what purpose doest thou call  
this Churche Catolick?

sch. It is as much, as if I called  
it uniuersall. For this company or  
assembly of the godly is not pent  
by in a certayne place or time, but  
it conteyneth the uniuersall num-  
ber of the faythfull, that haue ly-  
ued, doe live, and shal lyue, in all  
places and ages, since the begin-  
ning of the world; that there may  
be one bodye of y<sup>e</sup> Churche, as there  
is one Christe, the onely head of  
that body.

E. iij. Ma. Now

## The communion of saynes.

Mr. Now would I hear thee tell,  
why after the Holy Church sheweth im-  
mediately addelt, that we believe in the  
*Communion of Saints.* 139

saith nevertheless God hath the same in

and will be fully and satisfactorily made.

well countries and places, and places

With all fishes and others all regin are

through several in distant provinces. M.

and places are not members of the  
same class.

and places, are yet members of the same religious society, joined, and knitted together.

mettly wryned, and knalle toge- ther of one end of the sole forme,

*...and be the tenth name  
...whereas I bring in the land*

**Such is the Government that**

Such is the communion that cle-

the gilly-flake with chaff, and this

among themselves, for they are ne-

more nearely knitte together in con-

communicate of spirit, of fancy, or

## Sacramentes, or prayers, offered

glorie of sinnes, of eternall her

felicite and finally of all the be- she

rie fites þ God geueth his Church

through Christ. And they are like

ined together among them selves.

In sincere love, friend and wife

and because this Commission of

**WOMAN** **Saintes**

**D**amascus

The invisible and the visible Church.

Stell. Sanctes can not be perceaued  
with our sences; nor by any naturall  
ordeynande of knowledge, or force of  
understanding, as other ciuile co-  
munites, and fellowshipes of men  
may be; therefore it is here rightly  
and placed among these thinges, that  
they are to be beleued.

Ma. Is this Church which thou spea-  
kest of, a visible or invisible Church?

Sch. Hearc in the Creed is proper-  
ly entreated of the congregacion  
of those, whom God by his secrete  
election hath adopted to himselfe  
and through Christ, which Church can  
neither be seene with eyes, nor can  
continually be knowne by signes:  
But there is a Church of God vi-  
sible, or that may be seene, the to-  
kens or markes whereof he doth  
shew and open vnto vs.

Ma. Which be those tokens?

Sch. Where soever the Gospell of  
Christe our Sauour is sincerely  
taught, God by prayer truely cal-  
led vpon in the name of Christ, the

E. v.      holy

Esa.55.b.10 ff.  
Luk.24.e.47.

Job.1.4 b.13.14.  
and 15.c.16.and  
16.e.23.

Rom.10.b.8 g.  
1. Cor. 11.D.20.  
25.23.Q6.

The invisible and the visible Church.

<sup>Matt. 18. c. 16. v. 22.</sup>  
<sup>Mark. 10. v. 10. v. 16.</sup>  
<sup>Lk. 13. v. 19.</sup>  
holy sacramentes are rightly ad-  
ministred, and discipline duely ob-  
served, there the company of Christ shal-  
l be men and women assembled in di-  
visible Church of Christ.

Ma. Are not then all they that be in  
this visible Church, of the number of  
the elect to everlasting life?

Sch. Many by hypocritie and covetous-  
terfaytinge of godlinesse do ioyne con-  
them selues to this felawshippe for

<sup>Mark. 13. c. 19. v. 16.</sup>  
<sup>John. 14. v. 17. v. 18.</sup>  
<sup>John. 13. v. 10. v. 11.</sup>  
<sup>Mark. 10. v. 19.</sup>  
<sup>1 Cor. 10. as above.</sup>  
which are nothing lesse then true  
members of the Churche. But for as

as much as where soever þ word of God is sincerely taught, and his  
Sacramentes rightly ministred, and  
there are euer some appoynted to tay-  
saluation by Christ, we count all the  
that whole compayne, to be the  
Church of God, being also þ Christ  
promiseth that himself wil be pre-  
sent with two or three that be ga-  
thered together in his name.

Ma. Why doest thou after the  
Church, make mention also, of the  
forfeuernes of sinnes?

Sch.

rch.  
The forȝeuenesse of sinnes.

ye ad. sch. First because the keyes wher-  
ely b. with heauen is to be opened and  
christ shunne, that is, that power of bin-  
uled iudging and loosing, of reseruing and  
forȝeuing sinnes, which standeth  
be in the ministerye of the worde of  
umber God, is by Christ geuen and com-  
mitted to the Church, and proper-  
ly belogeth vnto the Church. Se-  
ioyng condly, because no man obtaineth  
ippe forȝeuenesse of sinnes, that is not  
i true meber of the Church which  
ut for is the body of Christ, that is, such  
woord a one as doth not earnestly, godli-  
ly, holily, yea and continuinglye,  
stred, and to the end embrase and main-  
ted to layne the common felawshippe of  
nt all the Church.

Ma. Is there then no hope of saluati-  
on out of the Church?

sch. Out of it can be nothing but  
damnation, death, and destruc-  
on. For what hope of lyfe can re-  
maine to the members when they  
are pulled a sunder, and cut of fro  
the head and body?

daynde

Ma.

Mat. 13. c. 18. v. 9  
and 18. c 17. 18.  
Joh. 20. f. 22. 23.  
1. Tim. 3. D. 15.  
Mat. 24. b. 17.  
Joh. 15. a. 4. 5. &c.  
Coloss. 2. d. 18. 19.

Joh. 15. a. 4. 5. &c.  
Coloss. 2. d. 18. 19.  
1. Tim. 3. D. 15.

The forȝeuenes of sinnes.

M. What meanest thou by thy ob  
wordē forȝeuenes?

Sch. That the faythful do obtein  
at Gods hand pardon of their of  
fences: for God for Christes sake  
who hath satissified for sinne, freely hy  
forȝeueth all that beleue in hym  
their sinnes, and delyuereth them  
from iudgement, damnation, and  
payne due for the same.

M. Can not we then wyth godlye pe  
workes satissifie God, & by our selues  
merite pardon of our sinnes?

Sch. Christ alone by the suffering  
of his paynes, and with his death  
wherwith he hath payed and per  
formed the penaltie of our sinnes,  
hath satissified God. Therefore by  
Christe alone wee haue access to  
the grace of God. we receaving  
this benefite of his free liberalitie  
and goodnesse, haue nothinge at  
all to offer or render againe to him  
by way of recompence.

M. Is there nothinge at all to be  
done on our behalfe, that we may  
obtayne

As abone, and  
*Exa. 32. a. 4. 5.*  
*Rom. 5. b. 8. 10.*  
*Gal. 2. c. 16.*  
*Coloss. 1. c. 20. 21.*  
*2. Tim. 1. c. 9. 10.*  
*Heb. 9. b. 14. 15.*

## Repentance.

by thy obteynge forȝeueneſſe of ſinnes?

Sch. The Lord promiseth that he wil pardon ſinners if they repente, if they amende & turne their harts from their naughtye lyues vnto freely hym. Wherefore repentaunce and amendment of lyfe are necessary to them on our part, that we may obteyne remiſſion of our ſinnes paſt.

M. How many partes be there of re-  
godlye penitence?

Sch. First we ought to acknowledgē and confesse our ſinnes before God, and to be hartely sorry, death and ashamed that we haue offendēd his maiestie: and earnestly to hate, and bitterly to abhorre ſinne. This ſorrowe ſome call contrition.

M. What more?

Sch. Least the greatness of ſorrowe should bring vs vnto desperation, our minides are conforted by faith, which doeth put vs in good and certaine hope of obteyning par-  
don of our ſinnes at Gods hande through Christ our Saviour. And

Jer. 18.8.8.  
Ezech. 18.9.12.  
2.30.31.32. and  
33.6.14.31.  
Malch. 4.1.17.  
Luk. 5.2.32.

Resurrection of the body and life everlasting  
this is that we professe, that we doe  
leue the forgenenes of sinnes.

Ma. Is man able in this feare, and these hard distresses to deluyer hym of  
himselfe by his own strength?

¶ Psal. 23. 2. 3. and  
3. v. b. 10. and 51.  
v. 7. 8. 10. 11. 12.  
and 80. 2. 3. b. 7.  
c. 18. sc.  
Act. 11. c. 18.  
2 Cor. 1. a. 3. 4.

Sch. Nothing lesse. For it is onely God which strengthneth man. Despeiring of his own estate, rayneth him vp in affliction, restoreth him being in bette misery, and by the whose grace the sinner coceaneth sy this hope in dede, and will that I speake of.

Ma. Now rehearste the rest of the Creede.

Sch. I believe the resurrection of the body,  
and lyfe everlasting.

Ma. Because thou hast touched somwhat of this before in speaking of the last judgement, I will aske thee but a fowe questions: whereto, or why do we beleue these thinges?

Sch. Although we beleue that the soules of men are immortall, and everlasting, yet if we shoul'd think that our bodies shoulde by death be

uerlasting resurrection of the body and life everlasting.

We are utterly destroyed for ever, then  
but we needes be wholly discou-  
e, and aged, for that waityng yone parte  
er hym of our selues, we shalld never en-  
tirely possesse perfect toye and im-  
s one mortalitie: we do therfor certain-  
mally beleue, not onely that our soules  
, ray when we depart out of this lyfe,  
oreth being deliuered from the fellow-  
nd by ship of our bodyes, da by land by  
meth eyre by pure and wholie certeine-  
at 3 to Chrrist but also that our bodyes  
hall at length be deliuered ffor all  
f the corruption, restored to a better  
state of lyfe, and towned agayne to  
their thondes spelling made gloriouse  
like to the body of Chrrist. And so  
we may hadly be made perfectly  
and fully blessed, enjoying etern-  
all lyfe, and enowte felicitie? I d  
Mr. Then thid drakketh charreath  
of the body ought nobis to feare  
of the godly? I doo dudloun  
sch. Dic forboth? This woulde  
thoughtly perwaded thid state  
is not a destruction that thid  
and

Luk. 16.2.22. and  
23.5.43.

Exodus. 12.34. 35.

Exodus. 12.34. 35.

Exodus. 12.34. 35.

Rom. 8.4.11.  
1. Cor. 15.5.42.42.

9.53. sc.  
Phil. 3.20.21.

2. Cor. 5.1.2.2.

1. Thess. 4.13.14.  
sc.

Exodus. 12.34. 35.

Exodus. 12.34. 35.

Exodus. 12.34. 35.

Exodus. 12.34. 35.

In the places of  
some noted, and

**Luke.** 23. s. 43.  
**Joh.** 15. c. 25. v. 6.  
**Iohn.** 1. c. 21. v. 23.  
sc.  
**Apost.** 24. d. 13.

Resurrection of the body, & life everlasting  
and consumeth all thinges, but sinnes  
guide us unto heauen, that setteth  
us in the way of a quiet, easie, ble-  
sed, and everlasting lyfe.

**M. 4.** Now thou hast declared th<sup>e</sup>  
Creede, that is, the summe of th<sup>e</sup>  
Christian fayth, tell me, what pro-  
fite get we of this fayth?

**Sch.** Righteousnesse before God,  
by which we are made heires of  
eternall lyfe.

**M. 4.** Doth not then our owne go-  
ingness toward God, and leadingyn  
our lyfe honestly and holily among  
men, suffice vs before God?

**Sch.** Of this we have heard some, of  
what already after the declaracion  
of the lawe, and in other places, pur-  
so thys effect. If any man were a  
ble to lyue prouerably according to  
the mesche rule of the law of God,  
he should most helpe be counted up  
stified by his good workes. But do  
semyn we are all moste farre from  
that perfection of lyfe, yea and be-  
so oppressed, with conscience of our  
sinnes.

**Rom.** 7. c. 14. v. 5.  
and 8. a. 3. and 10.  
v. 5. and 11. a. 6.  
**Gal.** 3. c. 10.  
and 3. b. 10. v. 6.

In maner of thinges  
ans. gotten thys

lasting : God's mercy although shalft sheefer  
but sinnes ; we muste take another  
letter course, and finde an other way  
y, ble how God may perceive his intent  
hour, then by our oowne deservynge  
ed. th M. A. What waydiong shal I flye  
of th Sch. we must flee to the mercye of

Luk. 23. v. 32. 33.

13. 14.

Rom. 3. D. 24. 36.

6. 4. 8. Ec. 6. 16.

Eph. 2. 2. 4. 5.

1. Tim. 1. b. 9.

Tit. 3. b. 4. 5.

pro God whereby he freely embradeth  
vs with loue, and good wyth him  
God Chester; without any oare deser  
yng, respect of meates, bothe  
forgiving vs two fermes, and so  
genuing vs the rightheousnesse of  
Christ by faith in hym, that soule  
soul Christes rightheousnes; he so  
accepteth vs, as if it were our  
come about. To Gods mercy therefore  
wyn through Christ, we ought to make  
aces unto all our iustification, no  
M. A. How do we know it to be thus  
Sch. By the Gospell, which con- Rom. 4. b. 9. 12.  
tayneth the promyses of God, by  
God Christ, to the whiche when we are  
d. to Christ, to the whiche when we are  
But Ioyne sayth, that is to say, an affi- 1. 14. 16. D. 20. 21.  
ctyred perswasion of mind, and sted- Gal. 2. c. 16. D. 20.  
id, be fasse confidence of Gods good will,  
our such as hath beene set out in the  
ies gheve

and 2. b. 11.

Web. 10. g. 2. 46.

F. J.

whole

Raynolds the author of justification.

whole Creed; but doe as it were  
take state and possellio of thy jus-  
tification that I speake of.  
M. Doest thou not then say, that  
sayth is the principall cause of thy  
justification, so as by the merite of  
sayth we are counted righteous be-  
fore God? O No, said he, but ad-  
dict. No: for that were to set  
sayth in the place of Christ. But  
the springhead of this justification  
is the mercy of God whiche com-  
mewed to vs by Christ, and is offe-  
red to vs by the Gospel, and re-  
ceaved of vs by sayth, as wryth a  
hand. And so sayth is not þ cause  
but the instrument of justification,  
for that it embraceth Christ  
whiche is our justification, coupling  
vs with so straite bondes to hym  
that it maketh vs partakers of al  
his good thinges.

M. But can he that hath this sayth  
lacke good workes?

Sch. No: for by sayth we receiv  
Christ unto vs. And he doeth us  
only

*Eph. 3.2.4.3.6.*  
*Col. 2.12.4.8.6.*  
*1 Cor. 1.2.4.5.6.*  
*Mat. 1.12.14.15.*  
*John 1.12.12.*  
*Rom. 3.22.4.2.*  
*and 4.1.8.5.19.4.*  
*etc.*  
*1 Cor. 1.12.10.*  
*Heb. 9.9.14.15.*

*Rom. 6.2.3.4.2.2.*  
*12.13.6.13.14.15.*  
*15.16.17.18.19.20.*  
*21.22.23.24.25.*  
*27.28.29.30.31.*

...now being brought into play.

wherby set by godly fayre founstaunce  
and death, yuld make us at one  
with god, but also wrytche the vng  
wiche suspiration and bewyn of the  
holy Ghost: both we geare ad haue  
newly forȝne vs to the endeouour  
of innocencie and holinesse, whiche  
we call newnelle of lyfe, and wrytche

Coloss. 3. 1. v. 10. 11.  
2. Cor. 5. 17.  
Eph. 2. 1. v. 10.  
4. D. 23. 24.  
Coloss. 3. 1. v. 10.

Thou sayest further that iustice,  
sayth, and good workes, do naturally  
clenue together and therfore enough  
not more to be seuered, then Christ  
the author of them in vs, can be se-  
uered from himselfe. And this  
suche yow mowe regarde all soit  
that then this doctrine of sayth doth  
not withdrawe me as myndes from  
godly workes and duties. M.  
sch. 1. 2. **N**othinge lesse. For good  
workes doe stand upon sayth, as  
upon their roote. So farre there  
fore is sayth from withdrawinge  
our chartes from hating by rightfull  
that contrariwise it doth now ver-  
ymently stree us up to the inde-  
want of good lyfe: peane and so farre

**F.ij.** that

## What is required for good workes.

which he is not truly faythfull, that  
doth also also to his power, both  
inuincibles & the mpace vermed  
so living alw yres; as one that doth  
deth to givē an accouint. ¶ O yea  
Mac. Therefore tell me playnly how  
our workes be acceptable vpon God  
and what rewardes be geuen to the  
sche. ¶ In good workes two thinges  
are principally required. First that  
we doe those workes, that are pre-  
scribed by the lawe of God. Second-  
ly that they be done with mynde  
and fayth which God requireth.  
¶ For no doinges, or thoughtes are  
despised, or conteined wþoutone  
fayth, can please God. ¶ And when I  
say. Then if we bþ do such good  
workes as with such mynde & fayth  
as god requireth. Why shold we not  
be righteous by our good workes and  
sch. Righteousnesse that is to be  
allowed before God the Judge  
sugge to be thoroughly perfect and  
in all payntes to agree with his rule  
of deth. ¶ And so that our indec-

Good watchys of stable to best

euere the best of them. **D**O **G**ODLYN  
comes from of God let him aske his blesse  
**E**n. 6.3.6.  
**P**sal. 143.8.1.  
**S**al. 2.6.16.

and he a straunge wodges to the bish  
med and condemned; and therfore  
we ralyn no wylk be iustified her  
fame **G**od by myn mothes. **C**o. 1.17.  
**M**yr. **D**ost mynnes doctryne with  
the wryghtnes yederlye therdures  
of godlynes, and make hit the slackes  
soffore to myn mothes. **G**raduat  
lessacheerfull and ready to godlyne  
wylk comys to you. **T**is extrem  
ynde dede. **F**or if weane taughte by  
treth the holy scripture as it is our  
santes and doctryne of god, to do our  
thond good warkes semper to the settinge  
wonth of his glorie, in deede of hal  
therfore, and of damnacyon; wee  
hope of heauen and al joyes alight  
to stay us from sinne, ostendue  
by to be vnde so much as p feare of  
dishonouring the maiestie of god,  
and the desir of his glorie, which  
bright above all thinges to be most  
specious unto us. **I**f or as it is the  
greatnes of god, consider of sinne

**A**nd d. 2. **G**odlyne  
**A**nd d. 2. **C**onfess  
**C**o. 1.1.1.1. **G**odlyne  
**C**o. 1.1.1.1. **G**odlyne  
**C**o. 1.1.1.1. **G**odlyne  
**C**o. 1.1.1.1. **G**odlyne  
**C**o. 1.1.1.1. **G**odlyne

**M**att. 5.8.16.  
**L**. **P**et. 1.2.12.

**R**om. 5.12.13.  
**I**. **T**im. 5.8.10.  
**C**o. 3.1.1. **G**odlyne  
**I**. **P**et. 1.1.1. **G**odlyne  
**C**o. 3.1.1. **G**odlyne  
**C**o. 3.1.1. **G**odlyne

Good works acceptable to God.

.3.8.1.2.11.12.  
.1.11.1.11.11.11.  
.3.1.1.1.1.1.1.1.

Thus God and his holy works have  
excellency of honor above all other phantoms  
and excellente of reverence and honor of  
things which therby glorified. See but  
the good works due profite our  
neighbor both in deede, & by good  
example; and they do, as certain  
testymonies assure us of Gods  
good will toward vs, and of his  
gentle and kindness againe to God by  
which by keeping his commandementes,  
and they be witnessnes of  
this. And so consequently of  
your commandmentes before you have  
not say that good works are  
merit of godnes in them. And  
that in the same, you may obtain  
most instruction by them. or rather  
that it shal be conuenient for you  
which thou sayest answere to your  
the bale of them please God; who  
is perfect in sufficiente  
counsel. And say that to your  
good commandmentes; because  
it is written so that he would not deal  
with us otherwise than by his commandmentes

Mark. 5. b. 16.  
1. Oct. 1. c. 2.  
Mark. 1. d. 13. e.  
Job. 14. b. 15. c. 31.  
2. and 15. b. 10.  
John. 2. b. 12.  
2. Peter. 2. 9. 10. f.

.3.1.1.2.11.12.  
.1.1.1.1.1.1.1.

Rom. 12. 2.  
Gal. 5. 8. 11. 3.  
Job. 11. 14. 16. 17.  
the place  
10. Gal. 1. 10. 8. 3.  
and 14. 3. n. 2.

to have and call our doings to exacte as-  
honest count; neither will hee be the severitie  
here of his justice in Weighing of them,  
but pardoning all their imperfec-  
tions, will for Christes sake and his  
good deservinges, account them for ful-  
lained by perfectnesse to the verye end of  
God's Ma. Whereas therell God doth by  
faith both giveth us iustification, and  
God by the same faith alwaies accept-  
and wil our works as allours; doest thou  
thinke that this sayth is a qualye ride of  
gracious or the gift of God? Now to this  
sayth. Faith is the gift of God, and

*Math. 16.1.17.*  
*Mat. 9.6.23.24.*  
*Job. 9.9.33.39.*  
*1. Peter 1.2.21.*  
*Luk. 24.4.24.27.*  
*9.45.46.*  
*Roman. 1.1.6.*  
*14.9.16.17.18.19.*  
*Coloss. 1.1.b.9.*  
*1. Tim. 2.2.7.*

as singular and excellent gift. For  
God instructing vs with his wordes,  
and lightening our minde by  
his holy spirite, maketh vs apte to  
learne, and beleue thos things  
that other wise would be farre frō  
entring unto vs capacite of our dull  
mindes, and weake sayth. These  
things as the Aposles understandyng,  
do pray the Lord to encrease  
their sayth. And other thing  
Mq. Thou hast in good tyne made  
convenyent f. iiiij. mention

## The third pillar of prayer.

are all men of prayer and for nothing else  
but to send al the dñe of the law  
of God, as of the Cross, that is to  
say, of the Christian confession  
by which we followeth the nexte speake  
prayer, and of thanksgivung. In de  
claring of prayer therefore, wher or  
wherfull we followe auctorite  
bych. This order maister, if it so  
please you: first to shewe, who is to  
be named vnto: secondly, what  
what office: thirdly, with what  
affection of heart: and fourthly,  
what to be done for him. Now  
as for this p[re]dicte vnto whom he  
shoulde shewe his office with what  
affection and what office, shewe I say  
not. Whyle for as for this, certai  
nlye: Be it al the health he had  
before, saluacion, & all good things  
to remaine in Gods hand a p[re]dict  
er, it is meete y[ou]re al the affections  
full thinges of him; and of all di  
lresses flye unto his helpe. And  
as for Why may wee not call vpon  
sayntes,

### The third prin- cipal part of Prayer.

With what confidence we must pray to God.

fightes, & other holy persones which  
are departed out of this lyfe, or vpon  
the Angels? who shuld be amaner  
osch, if on that God him selfe requi-  
reth our ignorancie vpon him one  
hey as being the peculiart and pro-  
pertie worshipping belonging to his  
majestie, whiche we may not geue

What other gift shal he give us  
than what he giveth us? What God  
giveth us? If we shal be in prayer, call  
up to any other, saving God only,  
we shal do it without the wait-  
rance of God's wondre; and conse-  
quently without faith, whiche let-  
teth upon God's wondre; and ther-  
fore to do such a wondre sime agayn  
as will auoyde deracie of us ful

Wherfore followeth next to declare  
with bold confidence we wretched  
mortall men, that are so many wayes  
unworthy, soughte to call vpon the  
immortall and most glorious God:  
Sche I aske doth not proudly come  
before God with our prayes, as  
though we of ourselves were worthy?

F. B.

tbg

.1. What affection is requisite in prayer? W

Joh.14.b.23. and  
16.c.23.24.  
Eph.2.D.18.  
2.Tim.2.b.5.  
Heb.4.b.14.16.  
and 5.b.19.22.  
.21.3.22.14.15.  
.22.3.22.14.15.  
+.3.1.2.2.14.15.  
...2.6.8.16.17.

thy to be heard; but knowing our  
owne unworthynesse, we come in  
the name of Christ our mediatarie,  
by his hidde intercession, the trust to  
have access to the maiestrie of God, all  
and the obtaining of his fauour.

Mt.8.yr.that maketh no ceasur through  
thy trust; that thou speakest vian in the

Math.21.c.22.22.  
Math.11.D.22.23  
24.  
Joh.14.b.13. and  
16.c.23.24.  
Heb.10.D.19.22.  
23.  
Jacob.1.a.6.7.  
and 4.a.3.

Sch. I doe beleue the promise about  
God made to vs by Christ in the mi  
holy scripture, that what soever v  
us rise with fayth of God the fa  
ther in Christes name, we shal ob  
taine so far as is expedient for vs Sch.

Mt.11.yr. tell me with what affection  
we must pray to God. 11.I nam

.3.3.d.21.m.13.  
yours. I am for  
the whole land  
so. c.22.22.4.  
the whole.  
Rom.7.D.18.c.  
and 8.D.22.23.c.  
26. and 12.c.11.  
2. Cor.3.b.4.5.  
Luk.18.a.2.5.7.  
Eph.6.c.18.  
Coloss.4.a.2.  
2.Tim.2.a.2.

Och. If we doe falle in our minde upon  
the gresse of our miseries, a sonnes Christ  
that doe oppresse vs, I as doe oughe gra  
toldoe, it can not be, but that he doth

shall haue great desire of dehurc. v  
raunce from h gresse, and so with fecte  
most fervent affection, I shall now scrib  
e make sute to God for his helpe v  
with all prayer & supplication to be

.1.2.d.17.18.c.  
.2.19.2.20.c.

Marke his position through to pray. Mur  
get. .5.2. with

What is good alredy sayd.

g out vnto you and saye adoners. do.  
me in videntis. I bid you mynseid that ther  
kour milteaste to helpe them onely. v. 14. 5. 15. 16.  
us to haue alredy sent hem surely, that is  
God vnde their harts, that their praye  
awed. As doyle alle thing wherfore it ist  
true, and certayn that we dole knwo  
an in the langaues. howesom we make  
seacut prayer; that our tonghe, and  
in the wylde may go together. E. v. 14. 5. 17.  
where we haue full knowledge of God, it han  
nes somer contrarie in our mynde. to  
it. b. sch. God forbid it mea Christiamet  
asynshidde aske of God in Christes  
name, any thing contrary to the  
indignitie of God, and our swamour  
mes Chich, and so unmett for God to  
ough gaine, a hertfull fayre to receave.  
I wold therefore leste we shold haue any  
quare be carreyed casily by our ownnes  
with fections. Christ himselfe hath pre-  
wised a forme and rule, after the  
elpe whiche, our prayers ought to holde  
to be directed. v. 16. 2. 17. 18. 19.  
ray. Mervaylous rule and forme is that.

v. 14. 5. 18. 19.

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v. 14. 5. 323.

v. 14. 5. 325.

v. 14. 5. 327.

v. 14. 5. 329.

v. 14. 5. 331.

v. 14. 5. 333.

*sch. Comp. Stomachus fuscus*

~~math.6.b.9.i.e.~~ Which the following statements

...the traffic all went with the Duke.

...the to be sent: subject to my examination,  
and if I am satisfied with it, to be  
checked in every particular, and all then

things that are lawful to be as-

**Let's organize youth in the home field for our country.**

tributorum nullius pateris ista after

*PLAYERS. If the before mentioned follow*

*Prayer. I beseeche thee almighty father  
the benevolent marcher which didst*

the voice saying before us, trum-

we shall never swarue from th

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...and the border  
...and the border

**S**ed hunc tunc puerum non possumus ad eum.

1600 Capitulare in Fotherbridge.

**Luke 1:80-82, 85, 86.** *and in bread, and in thy beams; Thy*

*longiora etiam et tunc nullus becchane de  
cubilius invenit nisi cum cunctis iustis*

*convenit, ut illa peruenientia habeat etiam  
conveniens obiectum in se futurum.*

re passus in his fortes acerbus

passages in those bands tend to absorb

temptation: but deliver us from evil.

For this is the kingdom; Christ poweth  
from above.

TRUSTEES and

The partes of the Lordes prayer.

and the glory for us of Amoy. And the  
Man. Doe stou think that yng age  
bounde etherto gender those kerne  
meades to charitie? so lawfull in one  
maner to vary from them?

Sch. It is no doubt but that we  
may haue other meades in praying,  
so that we haue not fro þ mea-  
ning of this prayer; and doe pray  
to god with full affiance and af-  
fection, as I haue before spoke of,

M. How many partes hath the  
Lordes Prayer? And wher in? Sch.  
It containeth five, or as some  
divide it, seven petitions; but in  
þis booke there are but 6 partes.

þe þereof the fift, belongeth onely  
to the glory of god and containeth  
the three former petitions: The se-  
cond, whiche conþyneth the three  
aftewards mentioned, belongeth  
properly to our commodity & profit.

M. Whysy doesthou speake so dy-  
reclay unto god in thy prayer say-  
ing, Our Father? And wherid W. M.  
Sch. For that I speake, not aga-  
inst þ. do.

This is evident  
by the booke of  
10 salmes and  
other prayers  
contineined in the  
holy scripture.

The partes of  
the Lordes  
prayer.

Psal. 33. v. 13. 14.  
and 34. c. 15. 17.  
18. and 94. b. 9.  
10. 11. and 139.  
c. 1. 2. sc. and 145.  
c. 18. 19.

2 Cor. 1. 10. 11. 12.  
1 Cor. 1. 10. 11. 12.  
Col. 1. 12. 13. 14.  
Eph. 1. 12. 13. 14.  
1 Thess. 1. 12. 13. 14.

Mat. 27. c. 27. 32.  
Mat. 11. b. 22. 23.  
24.  
Joh. 16. c. 23. 24.  
1 Cor. 10. d. 19. 22.  
23.  
Jacob. 1. a. 5. 7.  
Rom. 8. c. 15. 16.  
Gal. 4. a. 6.

Exod. 7. b. 7. 4.  
Luke. 11. b. 9. 10.

one absent, or deafe, but I call by se  
on God our father, & pray to hym so  
as to one that is present; & being con  
tutely persuadēd, that he heareth all  
me, when I pray. For els in datē we  
should I craue his helpe. M.  
Ms. Let vs forswere have diligently  
amē every word. Why doest thou  
call God father? Quicq. anē to god  
sch. For that the first of obedi  
ting is the foundation of religion  
praying, als hath before beene de  
clared, it was Gods will that we  
should call upon him wch. I wrote  
name of Paul, that we might  
have boldenesse to goe unto hym,  
and in hope of his helpe, even as  
children do vle to deale with their  
father. And with latē better  
hope then any children can haue  
of their natural father, how much  
God our heuenly father in habē  
little goodnes and redines to help  
us excedē all earthly fathers. M.  
Ms. What els doth the name of Pa  
ul teach us? E. Right so t.  
sch. That

God our Father.

Therfore come we to praye,  
With that loue, reverence & obedi-  
ence, whiche is due to the heauenly  
father from his childdren, and shal  
have such misse as becometh  
the childdren of God.

Mal.1.8.9.  
Ps.15.4.5.

Q. Why doest thou call God our  
father in common, rather then seue-  
nily thine owne father?

A. Every godlye man may, I  
gealant, lawfully cal god his own.  
But such ought the deare loue as  
among Christians to be that every  
one should haue regard to the co-  
mon profite of all: for which cause  
in all this prayer nothing is pri-  
marily asked, but all the petitions  
are made in thy common name of all.

Ps.2.12.13.14.  
Rom.8.8.  
1. Cor.1.2.4.  
Rom.12.5.6.7.  
6.10.15.  
1. Cor.10.1.2.  
and 13.1.5. and  
13.1.2. Ps.1.31.  
Eccl.1.15.16.17.

Q. What more? A. The rich and great men are  
taught not to disdaine me of poore  
and simple state, but regard them  
as their brethren, whom God at-  
tempteth to the honour of his chil-  
dren. And agayne the poore and  
vely persons, which are most des-

Eccl.1.1.2.10.  
Job.8.2.41.  
Lipd.4.2.5.6.  
Jac.2.1.2.1.3.5.  
Deut.10.17.18.  
10.10.11.17.18.  
and 6.1.3.6.  
Eccl.1.15.17.18.

Spised

God in heaven,

dwised in this woulde, may yet in  
the meane tyme relievethelues  
with this comfort, that in heaven  
they haue all one moste mighete  
and most loving father. *Il oration*  
*M.* Why doost thou say that God  
is in heauen?

*Sch.* For that I beleue that God,  
raigning in eternall & highest felici-  
tie, possesseth the tower of hea-  
uen, and therewith also holdeth the  
gouernance of all thinges, and is  
ever where present, seeth, heaueth,  
and ruleth all thinges. *Il oration*  
*M.* What more? *In ioyntasy non*

*Sch.* We are withall admonished  
not to aske any thing sumete to  
God, but as speaking to our hea-  
uenly father, to haue our hartes  
raised fro earth, & despising earthly  
thinges, and thinking hym  
thinges above a heaueny, conti-  
nuall to aspire to that moste  
felicitie of our father, & to hea-  
uen, as our inheritance, by our  
heaueny father through Christ  
our

*Psal. 11.b.4.5.8c.*  
and 20.b.6. and  
33.b.13.x. and  
13.8.4.5.6. and  
125.8.13.1.1.1.1.

*Coloss. 3.2.1.3c.*

*Rom. 8.2.17.*  
*Eph. 1.3.17 D.18.*  
*Heb. 9.9.15.*  
*1 Pet. 1.8.3.4.*

G. J.

board

## The second petition! God forgive me.

word God, a goodness which may  
everlastingly magnified. T.M.  
M. Cole bears witness to the  
truth. "Truth is her name, her God."

**Exodus. 20. 18.**  
and 24. b. 14 and  
28. b. 19. 20.  
**Leviticus. 4. 18. 19.**  
**Job. 17. c. 17. 20.**  
2. C 02. 3. D. 15. 16.  
and 4. B. 2. 4. F.C.  
**Ephesians. 6. 18. 19.**  
2. C 07. 2. A. 1. 2.  
and 2. D. 15. 16.  
2. 18. 19. and 2. 20.  
2. 29. 30. 31. of  
the 30. 31. 32. 33.  
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3. 39. 40. 41. 42.  
4. 43. 44. 45. 46.  
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**Philippians. 3. 21.**  
and 3. 22. 3. 23.  
3. 24. 3. 25. 3. 26.  
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**Colossians. 3. 21.**  
and 3. 22. 3. 23.  
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**1 Thessalonians. 5. 1.**  
and 5. 2. 5. 3. 5. 4.  
5. 5. 6. 5. 7. 5. 8.  
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**1 Peter. 1. 1.**  
and 1. 2. 1. 3. 1. 4.  
1. 5. 1. 6. 1. 7. 1. 8.  
1. 9. 1. 10. 1. 11. 1. 12.  
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1. 43. 1. 44. 1. 45.  
1. 46. 1. 47. 1. 48.  
1. 49. 1. 50. 1. 51.  
**1 John. 1. 1.**  
and 1. 2. 1. 3. 1. 4.  
1. 5. 1. 6. 1. 7. 1. 8.  
1. 9. 1. 10. 1. 11. 1. 12.  
1. 13. 1. 14. 1. 15.  
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1. 43. 1. 44. 1. 45.  
1. 46. 1. 47. 1. 48.  
1. 49. 1. 50. 1. 51.  
**2 John. 1. 1.**  
and 1. 2. 1. 3. 1. 4.  
1. 5. 1. 6. 1. 7. 1. 8.  
1. 9. 1. 10. 1. 11. 1. 12.  
1. 13. 1. 14. 1. 15.  
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1. 43. 1. 44. 1. 45.  
1. 46. 1. 47. 1. 48.  
1. 49. 1. 50. 1. 51.  
**3 John. 1. 1.**  
and 1. 2. 1. 3. 1. 4.  
1. 5. 1. 6. 1. 7. 1. 8.  
1. 9. 1. 10. 1. 11. 1. 12.  
1. 13. 1. 14. 1. 15.  
1. 16. 1. 17. 1. 18.  
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1. 46. 1. 47. 1. 48.  
1. 49. 1. 50. 1. 51.  
**Revelation. 1. 1.**  
and 1. 2. 1. 3. 1. 4.  
1. 5. 1. 6. 1. 7. 1. 8.  
1. 9. 1. 10. 1. 11. 1. 12.  
1. 13. 1. 14. 1. 15.  
1. 16. 1. 17. 1. 18.  
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1. 43. 1. 44. 1. 45.  
1. 46. 1. 47. 1. 48.  
1. 49. 1. 50. 1. 51.

The healemy doctrine of the Land  
And that he would resise and b  
Metinow the cluste and the folke  
of Sathan and workes my ch  
labour to backe in the truthe both  
sides, or to bypperte and roore  
by eruelte. As I now yd an hym  
M. M. Saye dno 1319 C. 29. ann  
sch. we pray that God by his ha  
mpitate wold him illuminare, and  
gouerne the blases of all such as  
be of his church wher their heretyn  
nes specially belis to his kinngome  
and that he would strengthen the  
1002

The third petition. The will of God.

With his ayde and power, as byg  
shoulders, that they may earnestly  
fight against, and subdue the De-  
vil, the worldne, and the lustes of  
mannes life, to the enlarginge of his  
kingdome here upon earth. And  
that lastly all his and our enemis  
being utterly troden downe, God  
may gloriously reigne & triumphe  
over all; and we by Christ may fi-  
nally as his children and heires,  
be made partakers of his euerla-  
stingkingdome.

Mrs. What followeth next?

Sch. That Gods will be done. For it is  
the dutie of children to frame their  
life accordinge to the will of their  
fathers, and not contrariwise the  
parents to conforme themselves  
to the will of their children.

Mrs. Whereto doest thou add, that  
Gods will may be done in earth as it is  
in heauen?

Sch. Whereas the minnes of earth-  
ly men, burning with lustes, are  
commonly carped to desite and so-

Luk.22.D.32.33.  
Rom.6.b.12.3c.  
and 8.a.5.b.9.  
c. and 16.c.20.  
Gal.5.c.15.16.34.  
Eph.6.10.16.  
D.17.18.19.3c.  
2. Det.3.c.8.9.

Mat.25.c.34.  
D.45.46.

Rom.8.2.16.17.  
18.19.20.21.  
22.23.24.25.  
2. Det.1.2.3.4.  
Tit.3.c.7.  
Col.3.1.2.3.4.  
Eph.5.1.2.3.4.  
10.11.12.13.  
15.16.17.18.  
Job.5.D.10.11.  
c.b.18.  
Eph.6.1.2.

Rom.8.3.4.5.6.

G. i.

Do

### The third petition. The will of God.

do those things that most please  
God, we pray that he will help us  
the moving of his holy spirit, to re-  
change and renew all the wickedness  
of us all, to win us of his salvation,  
that we may walk by word of his commandments  
that his divine will miscarry.

**Ma. Procedet.**

sch. note may affect sales

**Act.** 31.6.24.  
**1 Pet.** 3.b.17.  
and 4.c.12.13.8c.  
**10 Sal.** 19.8.1.8c.  
and 9.8.1.8c.  
and 10.3.8.6.8c.  
and 10.4.8.4. and  
13.5.b.7.8c. and  
13.6.b.7.8.9.  
**Heb.** 1.b.6.7.b.14.  
**10 Apoc.** 7.6.18.8c.  
and 9.b.12.8.10b.  
23.c.9.

Yet we per ceaue to deceude vs by  
hys will, we may receaue and sin-  
fer it, not onely wþ someney  
but also wþ gladowne & gret  
And that after the ex ample of his  
Angels, those beatamente spirite  
and of his ettelent creatures  
Sonne, Moon, and Starre  
set before our eyes in heauen  
like ex ample of obediencie to God  
will, all we in earth may be in  
thinges lyke wise seruiceable and  
obedient vnto his manerlye: tha  
as in heauen, so in earth there  
no rebellion, nor revolting agaist  
Gods holy will.

Mr. Whatmore has withdrawn

Sch. Seine

God.

The second part of the Lordes Prayer.

Sch. Seing that God hath in his holy Scriptures, expressly declared his will, which he hath plainly notified by geveringe them the name of his testament or last will, wherby that party from the meaning of the Scriptures, surely do manifestly depart fro the will of God.

Doul. 4.8.1. and  
5.6.32. & 28.b.24.  
Math. 7.6.22.  
and 13.5.30. and  
15.8.3. &c.  
2.Cor.3.3.b.6.1.24.  
Gal.3.22.3.17. &c.

Ma. Now thou hast well answered us by touching the first part of the Lordes Prayer, which part containeth these three poyntes that belong onely to the glorie of God, I thinke it good for vs to goe forward to the seconde parte, which properly concerneth thinges profitable for our selues.

Sch. The first point of y secod part.

G. Gave vs this day our dely bread.

Ma. What doest thou meane by the name of bread?

Sch. Not onely those things that minister vs foode & apparell, but also all other thinges uniuersallie that are needfull to the maintayning, and preseruing of our lyfe, and the leading of it in quietnesse

10.10.10.4.e.15.d.  
27. and 10.5.b.9.  
10.11. &c. &c. 144.  
c.10.11. &c. &c. 145.  
c.14.15.16. &c.

G. iii. without

The fourth Petition. Our dayly bread,  
without feare.

*Ma.* Is there any thing els wher  
this worde *bread*, doth admoune vs  
*Sch.* That we seeke not to gather  
together curiously dainty thinges  
for banketting, or pretious appa  
rell, or sumptuous household stuff  
for pleasure, but that we delibery  
delicacies and excesse, be conten  
ted and satylized wych littel, tem  
perate, and healthfull dyet, & with  
meane and necessary apparell.

*Ma.* How doest thou call bread  
thyne, which thou prayest to have  
geuen thee of God?

*Sch.* By Gods gift it becommen  
des, when he liberally geneth  
vs for our dayly bles, though by  
right it be not due to vs.

*Ma.* Is there any other cause wh  
thou callest it *thy bread*?

*Sch.* By this worde we are put  
in mynde that we ought to get on  
lunge with our laboure, or by o  
ther lawfull meane, and that be  
ing therewith contented, we do  
never

God prospereth our labours and all thinges.

menēd by covetousnesse, or fraude,  
steals any thing of other mens.

Wherfore seeing God biddeth vs to goe  
out hirby our dyne labour, why  
doest thou aleke bread of hym?

Sch. Because that in hayne shall  
we waste all the course of our lyfe,  
in toyle of body & trauell of mind,  
unless it please God to prosper our  
endeouures.

Master Thinkest thou that riche men  
also which haue flowing plenty and  
store of all thinges, must dayly craue  
bread of God?

Sch. In hayne shall we haue plen-  
tyme of all thinges, unless God by  
his grace doe make the vs of them  
healthfull to vs for h maniteeance  
of oure lifer, for which cause, even  
after supper, we pray to haue the  
dayly meate, whiche we haue al-  
readye receaved, to be greate vs of  
good; that is to say: To be made  
idiefall and healthfull to vs.

Master Wherfore added these wordes  
oleghe, and this daynes at noon to  
swallow

G. iiiij.

Sch. That

Whi. xxv. x. x. x.

1. Cor. i. 1. 2.

.11. 2. 2. 2. 2. 2.  
2. 2. 2. 2. 2. 2.

**The fifth petition of Belgrave vs. Foster et al.**

full conuictiōne, and doing with  
hastlye vny dety, shoulde dayly  
taine of our most liberall fater  
that, which he is ready dayly to

¶. Goes forwarde to the nexte sentence. Now followeth the fifth section, wherin we pray our father to forgive us our trespasses.

**M.** Is this asking of forged ones, necessary for all men?

**Act. viii.** Bea, for as much as there is  
ueth no mortall man, that doth not

He clippeth in doing of his duety,  
and what doth hot fit a trounyshe  
blessed God. They thoresone that  
dothe hot confess that they have sin-

ned, nor bee crangardis of their  
peccates, but with thay shalise  
thee glory in their innocencys; and  
righteoussesse before God, rather  
agaynst God, they exchide  
themselfes from the felawship of  
the faythfull, to whom this forme  
of prayer is appointed for them to  
folloue.

¶ The b. Forgiveness of sines.

folloue, and from the hope offor  
the generesse of sines, which onelye  
remaineth in the mercy and good  
theresse of God through Christ. For  
this is that which Christ sayeth,  
that he came into this woynde not  
to call the righteous, but sinnes  
to repentaunce. ¶

2. Cor. 5. c. 15. d. 1.  
18. sc.

1. Joh. 3. c. 7. d. 9.  
and 2. a. 1. 1. b. 1. 1.

Math. 9. b. 13.  
1 Tim. 1. c. 15.

¶ Mr. Why is there a condition added?  
Sek. It is most reasonable that  
we shold pray that God woulde  
so forgive vs, as we forgene them that  
trespass against vs. For unlesse other  
do finde vs ready to forgrave them,  
unlesse we in folowing þ merci-  
fulness of God our father, do shew  
our selues to bee his children, hee  
plainlye warmeth vs to looke for  
nothing els at his hand but extreme  
severite of punishment. For ac-  
cording to the same rule of rigour,  
and after the same example, shall  
justice without mercy be done by  
þowhun, that can not finde in his  
charitie to mercþ other. ¶

Math. 5. a. 7. and  
6. b. 14. 15. and 7.  
a. 4. 2. and 12. d.  
28. sc. c. 35.  
Luk. 6. c. 36. 37.  
38.  
Jacob. 1. b. 13.

G. v.

forgueuing

Delyuerance from tentacion and euill.

forfeiting of men, shoulde we se  
pardon of God: or be as a ~~comyn~~  
recompence made vnto God?

Sch. Not so. for then shoulde no  
Gods forgeuenes be freely givyn  
neither had Christ alone upon the  
Crosse, fully payde the paynes of  
our sinne due to vs, for the which  
no mannes could, or can make any  
recompence or amends vnto God.  
Ma. Now goe forward to the sixth  
petition, which some doe make even  
petitions.

Sch. Therin we pray ~~the lead~~ to  
not into tentation: But deliver us fro euill  
Ma. Why so?

Sch. As wee before doe alse for  
geuenesse of sinnes past, so now  
wee pray that we stame no more.  
For we by nature ate so unware  
to foresee, and so weake to rebelle  
the manifolde snares, tentacions,  
and entishmentes of the devill, the  
worlde, and the concyvntice of  
the flesh, that wee can not but be  
ouercome, unless God do assist vs

with

Rom. 3. b. 24. 25.  
and 11. a. 5. 6.  
Gal. 3 a. 4.

The sixth Po-  
tition.

Math. 13. b. 43.  
44. 45.  
Joh. 5. b. 14.  
and 8. b. 12.  
2. Joh. 2. b. 20. 24.  
25.  
Math. 10. b. 16. &c.  
and 26. b. 42.  
Luk. 22. b. 32. 33.  
3. Cor. 1. b. 2. &c.

#### The conclusion in God's glory of

with his grace and armes his toith  
his strength: and therfore we syre  
by prayer unto the protection of  
our almighty most loving father,  
that he will not suffer us to be o-  
vercome with any wickid intenta-  
tion, but that he will deliue and  
sane us from all euill.

3. శ్రీమద్భాగవతము  
అప్యాసించినిలిపి  
12. శ్రీమద్భాగవతము  
జాగరుషింఘు  
అండ్ రాగుణ్యాంగు  
1. వెట. 5. 6. 8. 9.  
1. యథ. 1. 6. 15. 16.  
కోమ. 16. D. 20.  
2. క్రమ. 4. D. 17. 18  
ఎండ్ జ్యోతింగు నుచి  
ప్రాణి

*Ma.* There remayneth yet the con-  
clusion of the Lordes Prayer. *ibid.*

**Sch.** For thine is the kingdom, and the power, and the glory, for ever, Amen.

Why would Christ have this conclusion added? Is to answer all

**Exodus.** 7. 8. 10. 12.  
and 31. 1. 22.  
**John.** 26. 6. 23.  
2. Cor. 1. 1. 9. 10.  
D. 20. and 9. 4. 8. 36.  
**Ephesians.** D. 20.  
1. Tim. 6. 1. 15. 16.  
**James.** 1. 8. 6.

Sch. To make vs understand that  
Gods power and goodness is so  
infinitely great, that there is no  
thing which he either cannot or  
will not geue vs, prayinge for it,  
and asking it rightly. which also  
this worde Amen, which is to say,  
So be it, being added in the ende of  
the prayer, both confirme vnto vs.

*Ma.* Why is there in the latter end mention made of the glory of God?

Sch. To teache vs to conclude all

Bedeß gloriß und  
thankesgewig.

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Gods glory and thanksgiving to God.

1. Cor. 10. 32.  
2 Peter 3. 12.  
3 Pet. 1. b. 11.  
2. Daniel 4. 7.  
Jude 1. 25.  
Col. 3. 17.  
Eph. 5. 22.  
1 Cor. 10. 31.  
1 Cor. 10. 31.  
1 Cor. 10. 31.

Gods glory the  
end of all.

our prayers with praeface of God  
for that is the ende whereunto all  
that we desire to obay we in our  
prayer, & all our thoughts, wordes,  
and workes, and all thinges uni-  
versally ought to be referred & ap-  
plied. So to this end hath he crea-  
ted vs, & placed vs in this worlde.

Ma. Goe forwarde.

In the places  
next before and  
Psal. 29. 8. 1. 2.  
and 34. 8. 1. 2. 3.  
et. 2nb. 30. c. 1. 4.  
15. d. 2. 3. and 9. 2.  
8. 1. 2. and 9. 5. 9. 6.  
10. 3. the whole.  
Rom. 1. 1. b. 6.  
1. Thess. 1. 1. 2.  
and 5. b. 18.  
2. Thess. 1. 1. 3.  
Luke 17. b. 17.  
John 5. b. 44.  
Rom. 11. c. 21. b. 15.  
1. Pet. 4. 6. 11.

Sch. Moreover to praise and mag-  
nifie Gods goodness, justice, wil-  
dome and power, and to geue him  
thankes in our owen name, and in  
the name of all mankinde, is par-  
cell of the worshipping of God, be-  
longing as properly to hys maie-  
stie, as prayer wether with if we do  
not rightly worship hym surely we  
shall not onely be unworthy of his  
so many and so great benefites as  
unthankfull persons, but also shall  
be most worthy of eternall punish-  
ments, as wicked offenders against  
Gods maiestie.

Ma. Sith we also receave benefites  
of men, shall it not be lawfull to geue  
them

Two Sacraments. 212

God them thinkes to do great thinge  
to all men. He hatteuer benefites men  
put into vs, we ought to account them  
mercyes receaved by God, because he alone  
abundantly giveth both geue vs them by the  
ministry of me, so that our thank-  
giving to men, redoundeth to the  
glory of God, the true and last end  
of all things.

1 Cor. 10. 3. v. 13.

2 Cor. 9. 6. v. 12.

D. 13. 1. v. 12. 13.

Math. 5. 6. v. 16.

1. Pet. 2. 1. v. 12.

and 4. v. 10. v. 12.

Mrs. Now we haue ended our treat-  
ing of the law of God, of the Creed  
or Christian confession; and also of  
prayer and of thanksgiving: shall  
we not lastly of all conveniently speak  
of the sacramentes? Our 13. v. 1. v. 12.  
Sch. Whol conveniently? M. Hailler,  
for they haue alway prayers and  
thanksgiving to helpe them.

Mrs. Tell me therefore, at how many  
sacramentes hath Christe ordyned  
in his Church? v. 12. v. 13. v. 14. v. 15.

Sch. Two: Baptisme, and the  
Lordes Supper. v. 12. v. 13. v. 14. v. 15.

Mrs. What meaneſt thou by thyſ  
word, sacrament?

Sch. A sacrament is an outward  
testifying

v. 12. v. 13. v. 14. v. 15.

v. 16. v. 17. v. 18. v. 19.

v. 20. v. 21. v. 22. v. 23.

v. 24. v. 25. v. 26. v. 27.

v. 28. v. 29. v. 30. v. 31.

v. 32. v. 33. v. 34. v. 35.

v. 36. v. 37. v. 38. v. 39.

v. 40. v. 41. v. 42. v. 43.

v. 44. v. 45. v. 46. v. 47.

v. 48. v. 49. v. 50. v. 51.

v. 54. v. 55. v. 56. v. 57.

v. 58. v. 59. v. 60. v. 61.

v. 62. v. 63. v. 64. v. 65.

v. 66. v. 67. v. 68. v. 69.

v. 70. v. 71. v. 72. v. 73.

v. 74. v. 75. v. 76. v. 77.

v. 78. v. 79. v. 80. v. 81.

v. 84. v. 85. v. 86. v. 87.

v. 88. v. 89. v. 90. v. 91.

v. 94. v. 95. v. 96. v. 97.

v. 100. v. 101. v. 102. v. 103.

What a Sacrement is. Baptisme.

Math. 2. c. 11. v. 11.  
Eph. 2. 6. c. 5. v. 7. v. 8.  
Mat. 16. v. 6.  
John 3. v. 5.  
Scho. v. 13. 18.  
1 Cor. 10. v. 12.  
1 Cor. 12. v. 13. v. 14. v. 15.  
Gal. 3. v. 16. v. 17.

testifying of Gods good will and  
bountifulnesse toward vs through  
Christ, by a visible signe represent-  
ing an invisible & spirituall grace,  
by which the promises of God con-  
cerning forgiuenes of sinnes, and  
eternall saluation given through Christ,  
are as it were sealed, and  
the truthe of them is more certain-  
ly confirmed in our hartes.

Math. 3. c. 11. v. 11.  
and 16. c. 16. v. 16.  
John 3. v. 5.  
1 Cor. 10. v. 16.

Sch. Of two partes: of outward  
element or creature, being a visi-  
ble signe: and of inward grace.

Ma. What is the outward signe in  
Baptisme? Sch. Water, wherein the person  
baptised is dipped, or sprinckled  
with it, in the name of the Father, the  
Sonne, and the holy Ghost.

Math. 3. c. 11. v. 11.  
and 28. v. 19.

John. 3. v. 5.  
1 Cor. 10. v. 16.  
Act. 8. v. 36. v. 37.

v. 18.  
v. 19. v. 20. v. 21. v. 22.  
v. 23. v. 24. v. 25. v. 26.  
v. 27. v. 28. v. 29. v. 30.

In the place  
above and  
Math. 1. v. 4.  
Act. 2. v. 3. v. 26.

Ma. What is the secrete and spir-  
ituall grace?

Sch. Forgiuenes of sinnes, and  
regeneration: both which we haue  
by the death and resurrection of  
Christ

ne. regeneration. Repentance. Faith. Godly life.

all and myself; and thereto we haue this  
covenant as a seale a pledge.

esey. 10. Show me the effect of Baptis-  
tyme more playnly.

Sch. Whereby nature we are the  
children of wrath, & none of Gods  
Church or housholde, wee are by  
and immeate receyued into þ Church,  
and assynd, that we are now the  
children of God, and ioyned and  
grafted into þ body of Christ, and  
became his members, & doe grow  
into one body with him.

What is required of Persons to  
be baptised? <sup>to do unto him</sup> And  
Sch. Repentance and fayth.

Declare the meaning of these  
more largely.

Sch. First we must truly repent  
vs of our former life, and believe  
assuredly that we are cleansed from  
our sinnes by the bloud of Christe,  
and so made acceptable to God,  
and that his spide dwelleth in vs.  
And then according to this belief  
and promise made in Baptisme,

we

and 1. c. 16.

Rom. 6. a. 3. sc.

Gal. 3. b. 26. 27.

1. Pet. 3. b. 21.

Eph. 1. a. 3. d. 17

10.

Cir. 3. b. 3. 4. 5. 46.

Mark. 16. b. 19.

Mat. 6. b. 6.

John. 1. a. 3.

Rom. 6. a. 1. sc.

1. Cor. 12. b. 13.

1. Pet. 3. b. 21.

1. Cor. 12. 12. 13.

Act. 2. a. 4. b. 15.

and 10. b. 16.

Act. 2. b. 3. sc.

2. 2. b. 16. 17. sc.

and 16. b. 26. 27.

24. and 19. 2. 3. sc.

and 21. 6. 16.

1. Cor. 12. b. 11.

Rom. 6. a. 3. sc.

2. 2. b. 22. 2. 24.

Gal. 3. b. 25. 27.

Eph. 4. a. 20. 21.

Infantes to be baptised. The Bonds Supp

for  
we must indeuour ourselues  
mortify our flesh, and by our godly  
life shew that we haue put on  
Christ, & haue his spirite gauen us  
Mat. 3. Why then are infantes bapty-  
sed? which by age cannot perfour  
theser thinges? 20. I will go to the  
Scholl Because they bee members  
of the Churche, and Gods blessings and  
promise made to the Churche by  
Christe (in whose syght he that  
baptised) perteineth unto them  
which, when they come to age  
they maist them selfes leathie, be-  
leue, and acknowledge and endeu-  
our in these lynes to compasse the  
dutie at their Baptisme promised  
and professed. . v. 9. 1. 10. 10.

Mat. v. 1. Haist the order of the Lord  
Suppeth. Our soule removeth load  
Scholl Christe which the Bonds  
Churche doth intitute to earthly and  
rightfull hauch that may all sonke broun  
and when he had gaine uppon a briake  
and dide as for his supposition sayng.  
Take hys chalke my blythe minde you  
for

## The Lordes Supper

for you. Do this in remembrance of me.  
Likewise after supper he tooke the cuppe,  
and when he had gauen thankes, he gave  
it to them, saying: Drinkye all of this,  
for this is my bloud of the new Testament,  
which is shed for you or for many, for the  
mission of sinnes: Do this as oft as ye shall  
drinke it, in remembrance of me.

This forme and order we oughte  
to holde, and truly to keepe, and  
to celebrate devoutly till he come  
agayne.

Ma. To what yse? Sch. For a contynuall thankfull  
remembrance of his death, and  
the benefites he receyved thereby:

and that as in Baptisme we are  
baine agayne, so with the Lordes  
Supper we may alway be faddes,

and iustified, to spirituall and  
everlasting life. And therefore it is  
fitting to be once baptised, as to  
be once borne: But as we neede  
not to be faddes, so is the Lordes Supper  
not to be received.

Which are the partes of this  
sacrament?

H. j.

Two partes of the Lordes Supper.

Sacrament?

Sch. The partes hereof, even as  
of baptismme, are of two sortes: the  
one is earthly and sensible: the  
ther is heauenlye, and remoue  
from all our outward sensess.

Ma. What is the earthly and sensi-  
ble parte?

*Matt. 26. D. 36.*

37.

*Matt. 14. C. 22. 23.*

*Luk. 22. C. 19. 20.*

*1 Cor. 11. S. 33. 35.*

Sch. Bread and wylte, both whiche  
matters the Loride hath exhorteth  
commanded all to receallie.

Ma. What is the heauenly part and  
matter remoued from all outward  
senses?

Sch. The body & bloud of Christ  
which are gentle, fallen, enter, and  
descended, of the sayth hill, in the  
Lordes Supper, dely after a hea-  
uenly & spirituall matter, but  
dely, and in dede,

that as the bread notwithstanding  
bodyes, so Christes body hath  
many inward force spiritualllye  
sayth to feede our soules. And as  
with wine mens herte are effe-  
cted, and their strengthes com-  
med,

*1 Cor. 10. 4. C. 15.*

No Transubstantiation. vob 110

med, so with hys bloud our soules  
are relieved and refreshed theron no  
sayth. which is the meane where-  
by the bodye and bloude of Christ  
are receaued in the Supper. For  
Christ as surely maketh them that  
belue in him, partakers of his bo-  
dy and bloud, as they surely know  
that they haue receaued the bread  
and wyne with their mouthes and  
stomaches. And it is also a gage 3d. 5. 2. 5.  
of our immortallitie and a pledge  
of our resurrection.

Ma. Is then the bread and wyne  
changed into the substance of the  
body and bloud of Christ?

Sch. No: For that were to de-  
stroy the nature of a Sacrament,  
which must consist both of the sub-  
stance earthly matter: and to make  
a doubt of the truth of Christe hys  
bodye: and so greate occasion of  
gudging unto the mindes of the  
receauers.

Ma. Was this supper ordayne of  
Christ, to be offered as a sacrifice to

H. iij.

God

Our duty when we come to the Lords supper

God the Father, for remission of our  
chances of lost life, and our salvation  
S. Ch. Now if on when Christ did sacrifice  
upon the cross, he once fully manifested  
that only everlasting sacrifice founded  
our salvation for ever: And had left  
nothinge for us to doe, but  
thankfully to take the bie and be  
officer of e eternall sacrifice whiche  
we shalldo in the Lords supper  
S. Ch. What is our dutie to do, the  
next day afte we have rightlye to the Lords  
supper?

Heb. 7.D. 26. Sc.  
and 9.D. 11. Ec. g.  
25. Sc. and 10. C.  
9. I. 12. 14. D. 18.  
Luk. 22.6. 19.

1 Cor. 11. c. 34. 25.  
26.  
Heb. 13. c. 15. 16.

Ec. 1. 2. 10. E

2. Cor. 11. c. 21.  
25. Sc.

Jer. 24. b. 7. and  
29. b. 11. 13.  
Jocl. 2. b. 12. 13.  
Ec. c. 15. 16. Sc.  
Luk. 22. c. 19.  
1 Cor. 11. 24. Sc.  
26.  
Rom. 1. 9. 10. Sc.  
and 8. 1. 9. Sc.  
4 Cor. 11. 24. Sc.  
16. . Sc. 1. 2. 2.  
3. 10. Ec. 1. 13. 14.  
Ec. b. 21. 22. and  
4. n. 3. 1. 3. Sc.

S. Ch. To examine our issues, what  
shalt we be true members of Christ.

Ma. By what tokens shall we know  
christ aright and sole: 06.

S. Ch. First by heartly reponit  
of our sinnes: nexte by the stay on  
ourselves, and rest in Christes hope  
Gods mercy through Christ, with  
a thankfull remembrance of our  
redemption, purchased by his death.  
Moreover if we conceave an ea-  
nest minde, and determinate pur-  
pose, to leade our life godly hereaf-  
ter:

ds supper A brief summe of all that is sayd.

ission. note: if finally, being in the Lordes  
supper is conteyned a token of  
ill friendship and loue among men. Cor. 10. 24.  
v man were beare brotherly loue to viss  
tice to neighbours, that is, to all men  
d han without any euill will or hatted.

e, by me. Having sufficiently, as I think,  
nd he examined thee concerning the churche  
whic pointes of Christia religio, I would  
per see now how briefly & effectually  
e, th thou canst rehearse the whole summe  
of all, that hath heretofore beeene sayd.

Sch. First the Lawe of God con-  
teyned in the tenne Commaun-  
mentes, setteth before my eyes a  
perfecte rule of godly lyfe, which I  
am bounde to obey vpon paine of  
eternall damnation. wherfore by  
the same Lawe, I doe know my  
saine, & the wrath of God agaynt  
me for the same, and that euclat-  
stinge death, by Gods Justice is  
therefore due unto me: which bren-  
beth in mee an horryble feare of  
milde, and trouble of conscience,  
from the whiche it being impossib-

John. 3. 18. 19. 20.

Job. 23. 8. 34. 35.

Eccl. 4. 1. 2.

Cor. 10. 24. 25.

1 Cor. 13. 1. 2.

1 Cor. 13. 3. 4.

1 Cor. 13. 5. 6.

1 Cor. 13. 7. 8.

1 Cor. 13. 9. 10.

1 Cor. 13. 11. 12.

1 Cor. 13. 13. 14.

1 Cor. 13. 15. 16.

1 Cor. 13. 17. 18.

1 Cor. 13. 19. 20.

1 Cor. 13. 21. 22.

1 Cor. 13. 23. 24.

1 Cor. 13. 25. 26.

1 Cor. 13. 27. 28.

1 Cor. 13. 29. 30.

1 Cor. 13. 31. 32.

1 Cor. 13. 33. 34.

1 Cor. 13. 36. 37.

1 Cor. 13. 38. 39.

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1 Cor. 13. 74. 75.

1 Cor. 13. 77. 78.

1 Cor. 13. 79. 80.

1 Cor. 13. 81. 82.

1 Cor. 13. 83. 84.

1 Cor. 13. 85. 86.

1 Cor. 13. 87. 88.

1 Cor. 13. 89. 90.

1 Cor. 13. 91. 92.

1 Cor. 13. 93. 94.

1 Cor. 13. 95. 96.

1 Cor. 13. 97. 98.

1 Cor. 13. 99. 100.

John. 3. 18. 19. 20.

Job. 23. 8. 34. 35.

Eccl. 4. 1. 2.

1 Cor. 10. 24. 25.

1 Cor. 13. 1. 2.

1 Cor. 13. 3. 4.

1 Cor. 13. 5. 6.

1 Cor. 13. 7. 8.

1 Cor. 13. 9. 10.

1 Cor. 13. 11. 12.

1 Cor. 13. 13. 14.

1 Cor. 13. 15. 16.

1 Cor. 13. 17. 18.

1 Cor. 13. 19. 20.

1 Cor. 13. 21. 22.

1 Cor. 13. 23. 24.

1 Cor. 13. 25. 26.

1 Cor. 13. 27. 28.

1 Cor. 13. 29. 30.

1 Cor. 13. 31. 32.

1 Cor. 13. 33. 34.

1 Cor. 13. 35. 36.

1 Cor. 13. 37. 38.

1 Cor. 13. 39. 40.

1 Cor. 13. 41. 42.

1 Cor. 13. 43. 44.

1 Cor. 13. 45. 46.

1 Cor. 13. 47. 48.

1 Cor. 13. 49. 50.

1 Cor. 13. 51. 52.

1 Cor. 13. 53. 54.

1 Cor. 13. 55. 56.

1 Cor. 13. 57. 58.

1 Cor. 13. 59. 60.

1 Cor. 13. 61. 62.

1 Cor. 13. 63. 64.

1 Cor. 13. 65. 66.

1 Cor. 13. 67. 68.

1 Cor. 13. 69. 70.

1 Cor. 13. 71. 72.

1 Cor. 13. 73. 74.

1 Cor. 13. 75. 76.

1 Cor. 13. 77. 78.

1 Cor. 13. 79. 80.

1 Cor. 13. 81. 82.

1 Cor. 13. 83. 84.

1 Cor. 13. 85. 86.

1 Cor. 13. 87. 88.

1 Cor. 13. 89. 90.

1 Cor. 13. 91. 92.

1 Cor. 13. 93. 94.

1 Cor. 13. 95. 96.

1 Cor. 13. 97. 98.

1 Cor. 13. 99. 100.

A brief summe of all that is sayd.

ble for me to be delivered by my  
own wisedome, power, or vertue  
or by any helpe or meanes of man  
to Augell, I am taught by þe Gosp  
pell, that Christ the sonne of God  
beyng made man without sinne  
hath by his death suffered the pu  
nishment due for my sinnes, pac  
tied the wrath of God his Father  
towardes me, and reconciled me  
vnto his fauour againe, and mad  
me partaker of his owne Justice  
and heyre with him of euerlastyng  
lyfe: Of all whiche benefites of  
Christe, I am made partaker by  
sayth in hym whiche sayth the ho  
ly Ghost, by the preaching of the  
Gospell hath wrought in my hart  
confirmynge the same also by his  
holy Sacramentes, beyng visible  
and most sure tokenes and pledges  
of Gods goodnesse towardes me  
through Christ. The whiche sayth  
as a lively and fruitful tree, shoulde  
beyng wroorth in mee the fruytes of  
good workes, holynesse, and righ  
teous

A brief summe of all shynsayd.

my selfe to busynesse all the dayes of my lyfe, Rom.6.2.1.2.3.  
unto the honour of God, who hath giv<sup>e</sup>n me  
many beslowes so many benefites vpon his tyme, Mat.5.2.6.  
and to the profit, and good  
of God, and to the profit, and good  
example of my neigbours. For Mat.9.2.1.2.4.

the encrease of the whiches sayth, Rom.12.7.8.9.10.11.  
and 7.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.1  
and grace to please God, for the accomplitshing of all these thinges, Col.1.2.3.4.5.6.7.  
I being of my selfe moche weake, Ephes.4.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
and vnable therewith, oughte to make continuall and most earnest  
suite by harty prayer vnto God the father, y<sup>e</sup> gener of all good thinges,  
in the name of his sonne our sa- Cor.12.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
moure Jesus Christ: Bealdyng al- Ephes.3.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
wayes vnto him most harty than- Jude.1.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
kes for all his benefites. 1 Cor.12.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
Ma. I doe see, my good child, that Coloss.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
thou well vnderstandest the summe Tit.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
of Christian godlynesse. Now it re- Tit.2.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
steth, that thou so direcke thy lyfe by Jacob.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
the rule of thys godly knowledge, 1 Pet.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
that thou seeme not to haue learned 1 Pet.2.1.2.3.4.5.6.7.8.9.10.11.12.13.14.15.16.17.18.19.20.21.22.23.24.25.26.27.28.29.2  
these thynges in vayne.

Sch. I will do my diligence, with  
Gods helpe, (worshipful maister,)   
H. lly. and

MS D

The Conclusion.

and of nothing, so much as I  
am able to doe, I may auis & sette  
the name and profession of a true  
Christian. And also I will have  
me with all prayers, and deuices,  
alwayes reue of almighty God,  
that he suffer not the seede of his  
Doctrine to perish in my hart, as  
I loue in a dry and battraine soile,  
but that he wille with the diuine  
dewe of his heauenlye grace, so  
water & make fructful the dry-  
nesse and barennesse of my hart,  
that I may bring forth plentifull  
fructes of godlines, to be bestow-  
ed, and layd vp in the barne and  
granare of þ kingdome of heaue.  
Ma. Do so my childe, and double  
not, but as thou hast by Gods gui-  
ding first conceaved this minde &  
will, so shalt thou by his grace at-  
tayne to an happy & blessed end of  
this thy godly studye & indeuour,  
to thy eternal saluacio, & to the glo-  
ry of god: to whom be all honour,  
and glory world without end.

C. All

# A admonition for the

belike thou that kepest, stand  
up from the dead, and Christ shal  
geue thee light unto thy folowes

It is time that we shoulde now awake  
out of sleepe. Rom. 13.11.12.

The night is passed, the day is come  
nigh, let vs therefore cast away the veeres  
of darknesse, and let vs put on the armour  
of light.

Let vs walke hymenly as in day, and  
put we on the Lord Iesus Christ.

Let our light so shine before men, that  
they may see our good workes, and glori-  
fie our father which is in heauen.

Wisedome is a noble thing, and never  
fadeth away: yea it is easilly seen of them  
that loue it, and found of such as seek it.

It preventeth them that desire it, that  
it may shew it selfe vnto them.

Who so awaketh vnto it betymes in  
the morning, shall haue no great travell,  
for her shall finde it sitting ready at his  
doores.

Wisedome excelleth foolishnesse, as far  
as light doth darknesse.

**31st April** for the year.

30 SEP 1973, G.L.

**P**raise God overthilde his servants;  
praise ye the name of the Lord.

3

**Blessed be the name of the forefie: from this  
time forth for euermore.**

The name of God is highly to be praised : from the rising up of the sunne unto the going downe of the same.

30 Cal. 74.C.16.

The day O Lorde is thine, and the night is  
thine, thou hast prepared the light and the  
Sunne

20 Gal. 3.b.5.

**C**hriste have laid vs down and slept and  
are risen up agayne : for thou O God hast  
sustained vs.

35/Fil. 63.A.1.2nd  
33, b, 12.

O God thou art our Lord: early in the morning do we secke thee: and with our prayers come before thee.

10fa!.119.0000.  
125.

**C**reate in me a pure heart O Lord : grant  
us understanding that we may know thy  
testimonies.

3DfaL.143.b.9.

**e**Make Vs to know the way that we shoulde walke in : for we lift vp our soules vnto thee.

G.Y.

**E**ach us to do the thing that pleaseth  
thee, for thou art our Lorde, let thy good  
sprite lead us forth in the way of life.

10 fol. 3-43, b. 3.

Cause vs to heare of thy louing kindnes  
times ih the morning: for in thee is our trast.

Digital 0.2.14

**E**Replenishe vs early in þ morning with  
þy

## Prayers.

thy mercy : and we shall thy service ; and  
be glad all the dayes of our lyfe. 10 sal. 71. 2. 4.  
¶ For thou O D<sup>O</sup>N<sup>A</sup>T<sup>E</sup> art the thing that we long  
for : thou art our hope even from our y<sup>e</sup>arthe. a. 5.

¶ Though ther have we been maintained  
ever since we were boorne : thou art he that  
take us out of our mothers wombe : our  
prayres shalbe alwayes on the. 10 sal. 31. 1. 1.

¶ We will sing of thy power, & will prayse thy  
loving kindnesse betimes in the morning : for  
thou hast been ever our strength, our refuge,  
our defence, and our most mercifull Lord. 10 sal. 59. 3. 1. 6. ry

¶ To thee be to the Father, and to the Sonne, and to the  
holie Sp<sup>H</sup>it.

¶ As it was in the beginning, is now, and ever shallbe  
world without end. 10 sal. 1. 1. 1.

## A Prayer for the morning.

**V**erde unto the our mooste ha-  
ly thankes, O heauely Father,  
for that thou hast delivered vs  
from all perils and dangers of  
the night, & brought vs safe to the begin- 10 sal. 3. 3. 5. and  
ning of this day: we beseech thee that thou  
will in the same, and ever hereafter, re-  
ceave vs into thy defence and protection: 10 sal. 91. 2. 1. 3.  
and as thou hast remoued the darcknes of  
the night, restored the light of the Sunne, 10 sal. 74. 1. 6.  
and

Prayers. I

Job. 13. b. 5. and  
36. b. 9.  
Job. 14. b. 26. and  
26. b. 13.  
Act. 26. c. 18.  
2. Cor. 4. b. 6.

Job. 1. a. 5. 9. and  
8. b. 12. ¶ 12. a. 5.

Rom. 13. b. 12. 13.  
Eph. 5. 1. 8. c. 11.  
Psal. 119. versc.  
10.

Luk. 1. g. 74. 75.

1. Thes. 6. b. 16.

and rayles us from dñe, so thou wouldest  
bouchsafe alſo to remoue from vs the in-  
wardē darknesse of ignorance, to raise vs  
from the ſlope of ſinne, and to lighten our  
minder with the beauteous berimes of thy  
moſt holy ſpirite & with the knowledge of  
thy deare ſonne our ſaviour Iſu Chrift  
the true light of þ world, that we reſchew-  
ing the moſkes of darknesse, may gyude  
the ſteppes of our lyues after the lyght of  
thy holy word, walking comely as þ chil-  
dren of light in holynesse and ryghteouſnes  
as in the day, and in thy ſight: and in the  
end may come unto that moſt bleſſed eter-  
nall light, which thou doſt inhabite, the  
ſame thy ſonne our ſaviour Iſu Chrift  
beinge our goode theremto. To whom,  
with thee, and the holy Ghost, one God of  
moſt gloriouſe maiestye, be all honour and  
glory world without end. Amen.

A morning prayer for ſcholers.

Jacob. 1. 6. 27.

Cicle. 12. a. 2. ¶ 1.

VV E render unto thee moſte hartpe-  
thakes O father of ligthes, the ge-  
uer of all goodytes, þ it had pleased thee  
to moue the munder of our parentes and  
ſreds to ſet vs unto the ſchole in theſe our  
tender yeares moſt meete for the learning  
of al godlynges: moſt humbly besaching  
the, not to ſuffer thet god hope, and our  
best

Prayers.

best time, to perish through our unthankfulness, negligence, & thoughtlessness. And because our watching, diligence, & study can profit nothing without thy grace, bounch, safe with thy heavenly heames so to lighten our mindes and wits, and to endue vs with such desire and loue of good learning, wisedome, & vertue, with such daillie to conceaue, & memory to retaine the same, ¶ we in our childhood and youth being wel instructed in all godly lettres & vertue, may grow to be learned and godly men, to the p[ro]outable seruice of the commonon wealth, and of thy holy Church, and to the setting forth of thy glory. This we craue at thy handes O heavenly father, in the name of thy onely sone our Savours Iesu Christ, beseeching thee for his sake to graunt us the same: Unto thee, with the same thy sonne and the holy Ghost, one God immortall, invisib[le], & worthy wile, beat honour and glory, forever and ever. Amen.

¶ Psal. 12.7.8.2.  
John. 7.18.4.5.  
Psal. 4.b.6. and  
36. b.9.  
2. Cor. 4.b.6.

Dent. 4.b.9.10.  
and 31.b.11.13.  
Psal. 78. a.3.4.  
Math. 19.b.13.14.  
2. Tim. 3.b.8.5.

¶ Tim. 3.b.17.

¶ Another prayer for scholers.

**G**rant O Lord God heavenly father, that we by thy diuine grace, setting ¶ example of thy deare sonne & most blessed childe Iesu Christ before our eyes, as the most cleare and most notable example of al other to be folowed, maye we in these dayes

¶ Luke. 2.8.16.

## Prayers.

# **An admonition for the eunuchs and maid-servants.**

Joh. 3. c. 19.

**I**f any man walke in the day, he scum-  
bleth not, because he setteth the light of  
dayes woorthe.  
**B**ut if a man walke in the night, he scum-  
bleth: because there is no light in him.

Job. 1.2.5.9.

**C**This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their works were evil.

Tob. x. b. 9.

**C**hrist the Sonne of God, is the  
light that shineth in darkness; the true  
light which lighteneth every man that com-  
meth into the world.

紅葉

gimme all Prayers. The Psalms

**C** Let vs therefore walke, whiles we haue 1. John. 2. 13. 13.  
light, lest the darknesse come vpon vs: for  
he that walketh in the darke, woteth not  
whether he goeth aright. 1. John. 2. 13.

**C** Let vs not haire a straunge yole with 1. Cor. 5. 1. 14.  
unbelieuers, but while we haire light, let 1. John. 2. 13. 15.  
vs beleue on this light, that we may be the  
children of the light. 1. John. 2. 13.

**C** Let vs becaue in Iesus Christ the 1. John. 1. 4. 5.  
Wise of God: who cam a light into the  
world, that whosoever belieueth on him,  
shuld not abide in darknesse. 1. John. 1. 4.

**C** He that followeth Christ, the light 1. John. 3. 19. 20.  
of the world, he doth not walke in dark-  
nesse, but shall haire the light of life. 1. John. 3. 19. 20.

**C** There ariseth vp light in the darknesse 1. John. 2. 4. 5.  
Unto them that dealede rightly. 1. John. 2. 4. 5.

**C** He that sayth, holw that he is in y light,  
and yet hateth his brother, is in darknesse  
even vntill this tyme. 1. John. 3. 19. 20.

**C** He that loueth his brother, abideth in  
the light, and there is none occasion of  
fall in him. 1. John. 3. 19. 20.

**C** If thou hast compassion vpon the poore  
gyr, and refressh the tristed soule: then  
shall thy light spring out in the darknesse,  
and thy darkness shall be as y noon day. 1. John. 3. 19. 20.

**T** The

# The Psalme for the euening

and night.

¶ Psal. 119.11. For ev'ry day light, shal be a day of gladness to me.

Psal. 92.2.8.

I T is a greate thing to make confession  
unto p'ayers unto God : and to sing  
Psalmes and p'rayers unto thy name, I  
shew most hymn.

¶ Psal. 5.10.10.

¶ Psal. 23.10.10.

To set forth thy louingnesse early in the  
morning : and thy truthe in the night season.

¶ Psal. 6.2.1.2.

Psal. 43.2.1.1.

C While darknesse covereth the earth  
and p'ople, let thy glory O Lord, shine  
upon us, and send forth thy light, and thy  
truth to dñe us.

¶ Cor. 4.6.6.

¶ Psal. 18.5.2.7.

O God, who commandest the light to  
shine out of darknesse, shine in our bosome, and  
gene vs the light of the knowledge of thy glo-  
ry, in the face of Iesu Christ.

Psal. 56.6.1.1.

C Lighten our candle O God, our Lord :  
and make our darknesse to be light : that  
we may walke before thee in the light of  
the living.

Psal. 119.105.105.

Luk. 1.9.79.

¶ Psal. 1.3.

Psal. 119.verse.  
133. and 146.15.

C Thy word is a candle vnto our feete, and a  
light vnto our pathes : It giveth light to them  
that sit in darcknes, & in the shadow of death  
It guideth our feete into the way of peace.

C Direct our steps in thy word : and so  
shall our fate be kept from falling, and no  
wickednesse shall have dominion over us.

¶ Psal. 36.6.9.  
and 13.2.3.10.

O Lord with thine eyes the shewing of thyself  
lighten our eyes with the light of thy exulta-  
nce,

**St. Paul.**

and remissione of their sins almighty and safe-  
ly to thy presence. To also give etern-  
al life unto us, and make us, and all of  
thee, to be delivered from the power of  
darknes, deliver our souls from death: O  
same us from that darkness, where knowe-  
ing and gnawing of earth. 1 Cor. 15.52.  
Open our eyes that we may be delivered from  
darknes to light, and from the power of Sa-  
tan into thine armes. 2 Cor. 4.18.

that we may receive judgmente for  
ourselves, & inheritance among them, which  
are sanctified by faith, that is, toward thy  
Sonne Jesus Christ. John 14.21.

So shall we lay vs downe in peace, and take  
our rest: for thou O God, onely makst vs to  
dwell in safety. Psal. 4.8.

\* A prayer for Evening and  
night.

**O** Lord God in whose device the last-  
yng of mankind & all things doth rest, Psal. 92. and 148.  
and 147. and in  
all places.  
now the night hath darkned the worlde,  
and our bodies shalbe laid a sleep (the the  
which nothing is more lyke unto death,) Luk. 2.2.52. &c.  
Job. 11.5. &c. 1.16.  
1 Cor. 15.52.  
we betake our selues wholly unto thy pow-  
er: most humbly beseeching thee, that  
thou will deliue us from thy power of wic-  
kes spirits, the spoyles of vancoures, which Eph. 6.12.

Psalm.

2. Col. 1. 12. 14. To obediencie commandments thyselfe  
unto angels of light, and from all former,  
the works of darkness, and from all other  
periled dangers continually & godly,  
that thou suffer not ungodly to de-  
spise us as it were buried in sleepe; nei-  
ther our minds so slake怠慢, that we  
forget thee, but that whiles our bodies are  
in sleepe, our harts may continually wake  
& watch unto thee. And wher that rest hath  
refreshed our hodies & mindes sufficietly,  
as much as is requisite unto nature, the  
next morning may make us more plaine  
ready to serue thee in state of life where-  
in thou hast placed us, to the health of our  
own soules, & benefite of our neighbours,  
& the glory of thy holy name, through our  
Saviour Jesu Christ. To whom with the  
and the holy Ghost, be all honor and glo-  
ry now and for euer. Amen.

An other prayer for the Eve-  
ning and night.

Acta 45. b. 10.  
and 50. a. 3.  
  
Ecclesiastes 11. 1.

A  
lmighty O D O, who as thou hast  
made the day for labours & travail  
hast thou created the night for the rest  
refreshing of our wearied bodies & min-  
ing most humbly beseech thee, that as the  
night darketh & shadoweth all things  
so thou wouldest for thy dear esounde Jesu  
Christes

*Prayers.*

Christes sake, hide our sinnes, remouing *psal. 51.2.5*  
them fro thy ligyns putting away theme. *32.8.1. and 51.1.*  
mory of them by eternall obliuion, that as *Esa. 43.8.25.*  
our bodies shall have the rest of sleepe, so *Ezech. 8.2.22.*  
also our minds by hope of thy mercy may *Act. 3.8.10.*  
enjoye the rest of a quiet conscience: and *Coloss. 2.8.17.18.*  
so being wholly refresched we may awake, *10 sal. 12.7.8.1.*  
and rise unto thy seruice the next day, and *Psion. 3.8.24.*  
all the dayes of our life: and when death *Luk. 8.9.52.53.*  
it self shall come (for the which it is as easie *et c.*  
sor to raise vs, as fro bodily sleepe) *Job. 11.8.12.13.14.*  
*1.43.44.*  
we may rest in hope of that moste joyfull  
resurrection, wherein our bodies shall  
wake unto y<sup>e</sup> everlasting day, which shall  
neuer be interrupted with any darknesse:  
When we shall be made partakers of the *Coloss. 2.8.12.*  
inheritance of the Santes in light, in  
that most blessed Citie, the heavenlyrie *Gal. 4.8.16.*  
rosalem: where shall be no neede of candle *Apoc. 21.9.12.13.*  
neither of the sunne, nor of the moone, to *and 22.8.5.*  
lighten it: for thy glory O God, shall ligh-  
ten it: and thy Sonne the Lambe shall be  
our eternall light. Unto y<sup>e</sup> which most glo-  
rious light, & kingdome of the deere sonne  
we beseeche thee bring vs, for the same our  
*Saviour Jesus Christes sake: Unto* *Col. 3.1.2.3.*  
*whom with thee, and the holy*  
*Ghost, be all honor & glory*  
*now & for ever. Amen.*

*Finis.*

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¶ *Con gratia & primitio Regis*  
*Misericordie per decennium.*



